

Charles Septimus Maule  
Author of "The Nonconformist," &c.  
THE  
**Nonconformist.**

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XI.—NEW SERIES, No. 316.]

LONDON: WEDNESDAY, DECEMBER 3, 1851.

PRICE 6d.

ALBANY CHAPEL, BRENTFORD.

THIS eligible place of worship, situated in the midst of a densely populated and increasing neighbourhood, was erected in 1829 by Protestant Dissenters of the Congregational or Independent denomination, at the cost of £1,600. Adjoining the Chapel is a Minister's house and garden. The whole property, subject to a ground-rent of £35 per annum, is vested in the hands of trustees. In the year 1840, the Chapel in Boston-road, then in possession of Unitarians, and free from any annual payment, having been offered for the use of the Church and Congregation assembling at Albany Chapel, and accepted by them, they removed to it from the former place of worship. The pulpit of Albany Chapel was subsequently supplied by various Ministers, and efforts were made by the trustees and others to keep the place open, but it was ultimately closed, with the exception of an afternoon service conducted gratuitously by ministers connected with the Wesleyans, Baptists, and Independents.

The chapel and house are now undergoing repair, and will be ready for occupation at Christmas. The re-opening is proposed for the first week in January, 1852; and the Rev. James Charles Cane, who, for the last nine years, has laboured successfully at Bognor, in Sussex, has, with the full concurrence and confidence of the trustees, consented to become the minister of the chapel, and reside in the house adjoining, trusting to the generous efforts of the Christian public for expenses connected with the repairs of the chapel and house, amounting to £150, which amount, it is confidently anticipated, will be realized on or before the opening services.

Donations towards this object will be thankfully received by Joshua Wilson, Esq., 35, Highbury-place; Dr. Lefebvre, 6, Great Camden-street, Camden Town; Rev. J. C. Cane, Brentford; and Mr. C. E. Mudie, 28, Upper King-street, Bloomsbury. The generous aid of the Christian public is earnestly sought, that Albany Chapel may again become a centre of moral and religious influence to a thickly-peopled district, where philanthropic and Christian efforts are urgently required.

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL.

UNDER THE IMMEDIATE PATRONAGE OF THE QUEEN.

Instituted 1758. Incorporated 1848.

A GENERAL COURT OF GOVERNORS was held at the LONDON TAVERN, this 28th day of November, 1851, for the ELECTION of Twenty-five children into the School, and for other business.

The Right Hon. the LORD MAYOR in the Chair.

At the close of the Ballot the following were declared to be the Successful Candidates:—

1. Fanny Roper .....	7,279	14. William Carter .....	8,039
2. Ann Piercy .....	6,655	15. Jacob Vines .....	7,774
3. Grace Brunning .....	6,829	16. Robert Debnay .....	7,725
4. Matilda Bear .....	5,407	17. James Andrews .....	7,617
5. Susan Kelly .....	5,190	18. Hammett R. Shere .....	7,367
6. Henrietta Groom .....	4,943	19. Henry Lampon .....	7,181
7. Mary Jane Versey .....	4,491	20. John Chenoweth .....	7,130
8. Elizabeth C. Arnold .....	4,225	21. Richard C. Clark .....	7,079
9. Henry Pearson .....	10,575	22. Henry Muston .....	7,627
10. Wm. D. J. Wilson .....	10,485	23. Edmund Bloomfield .....	6,917
11. Mark Binsley .....	10,088	24. James Wates .....	6,691
12. William Sanders .....	9,053	25. William Osmond .....	6,430
13. Stephen G. Chismon .....	8,730		

Resolved unanimously: "That the very cordial thanks of this Court be presented to the Right Hon. the Lord Mayor, for presiding upon the present occasion, and to James Esdaile, Esq., who succeeded his lordship upon his vacating the chair; as also to the Scrutineers for their attention in taking the Ballot."

Office, 32, Ludgate-hill.

JOSEPH SOUL, Secretary.

The next Election will take place in April. Forms of Application, and Lists of Governors, may be had, without expense, on application at the Office, where Contributions are received.

Annual Subscription of a Governor, £1 1s.; Life, £10 10s.

Annual Subscription of a Subscriber, 10s. 6d.; Life, £5 5s.

NEW ASYLUM FOR INFANT ORPHANS, STAMFORD HILL.

(Under the Patronage of her Majesty the QUEEN).

For Fatherless Children under Eight years of age, without distinction of Sex, Place, or Religious Connection.

THE NEXT HALF-YEARLY ELECTION

of this Charity will occur on the THIRD MONDAY in JANUARY NEXT. All applications should be made forthwith to the Office, where blank forms for candidates, and every information, may be obtained on any day, from Ten till Four.

Subscriptions most thankfully received.

DAVID WILLIAMS WIRE, } Hon. Secs.  
THOMAS W. AVELING, }

N.B.—All communications, subscriptions, and Post-Office orders, to be addressed to Mr. JOHN CUENNER, Sub-Secretary at the Office, 32, Poultry.

THE PEACE SOCIETY.

THE FOURTH of a COURSE of LECTURES, under the auspices of the above Society, will be delivered at the HALL of COMMERCE, Threadneedle-street, on WEDNESDAY EVENING, December 10, 1851, by Mr. B. S. NAYLER.

SUBJECT.—Man the Victim of Prejudice—Baneful influence of Ministers of the Gospel upholding the War System. Shakespeare not only the Poet of Humanity, but the Denouncer of War—Public Opinion in a transitive state.

To commence at Eight o'clock precisely.

Admission Free.

THE CONGREGATIONAL YEAR-BOOK

for 1851, with an ALMANACK for 1852, will be published on the 1st of January. Price One Shilling.

\* \* This work, from its extensive circulation and constant reference, must be considered a very desirable medium for Advertisements, which should be sent to the publishers not later than the 15th of December, and Bills by the 20th.

London: Jackson and Walford, 18, St. Paul's Churchyard.

NATIONAL PROVIDENT INSTITUTION.

At a large and influential Meeting of Policy Holders, held at the King's Head, Poultry, on Monday, the 27th October, the following requisition was unanimously agreed to.

(Signed.) JOHN BONE, Chairman.

"To JOHN THWAITES, Esq.

"We, the undersigned Members of the National Provident Institution, being satisfied of the desirableness, on many grounds, of introducing new members into the Direction of the Society, and being convinced of your eligibility for the responsible office of Director (proved by your high position at the last Ballot), hereby request you to allow yourself to be brought forward as a Candidate for the office of Director at the next Election, and we hereby pledge ourselves to vote for you, and to use our influence on your behalf."

I most willingly accede to the wishes of so large a number of Policy Holders who have done me the high honour in signing this requisition; and I hereby most respectfully solicit the vote and interest of the members of our valuable Institution, to the prosperity of which my best energies shall be devoted.

I have the honour to be, your most obedient servant,  
JOHN THWAITES.  
61 and 62, High-street, Southwark, and  
Lewisham-road, Kent.

\* \* The Election will take place at the LONDON TAVERN, on MONDAY, December 15th, at 12 o'clock; Ballot from 1 to 4 o'clock.

VOLUNTARY SCHOOL ASSOCIATION.

A CONFERENCE of the Friends and Supporters of the above Society will be held on TUESDAY, the 9th of December, at CROSSBY HALL, Bishopsgate-street, to take into consideration the best means for the diffusion of Education on the principles of the Association. The Conference will consist of Two Sittings, —in the morning commencing at 11, and in the Evening at 6 o'clock.

Tickets of admission may be obtained at the Office of the Association, 30, Surrey-place, Old Kent-road; of Mr. Charles Gilpin, 5, Bishopsgate-street; and Mr. Mudie's Library, 28, Upper King-street, Bloomsbury.

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(Adjoining Claverton Down, One Mile from Bath).  
Conducted by GEORGE CLARKE.

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Terms (including every Domestic and Scholastic Charge), Seven, Eight, Nine, or Ten Pounds per Quarter.

\* \* There will be Four Vacancies in January, 1852.

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The best masters are engaged for French, German, Drawing, Music, Singing, and Deportment.  
References:—Rev. G. Legge, LL.D., Rev. J. P. Mursell, and Rev. J. Smedmore, Leicester; Rev. J. Sutcliffe, Ashton-under-Lyne; Mr. Sunderland, Ashton-under-Lyne; and their brothers, Rev. J. G. Miall, Bradford, Rev. G. B. Miall, Ullesthorpe, and Mr. E. Miall, Editor of the Nonconformist, Horse-shoe-court, Ludgate-hill.

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THE REFORMER'S ALMANACK AND POLITICAL YEAR-BOOK for 1852.

"Your work is a useful hand-book to those who travel towards reform."—Colonel Thompson, M.P.

"One of the most useful of the cheap almanacks, pointing out the results of legislation during the past session, and replete with information on political and social topics of interest to the Reformer."—Bristol Mercury.

"Full of political information, with a record of the great events of last year."—Bucks Advertiser.

"The whole forms a volume eminently worthy of being the text-book of reformers in Church and State, and to such we cordially recommend it."—Eclectic Review.

London: Aylott and Jones, 8, Paternoster-row; and all Booksellers.

In foolscap octavo, price 6s., clo. h.

MEMORIALS OF THEOPHILUS TRINAL, Student. By THOMAS T. LYMON.

"A vein of true and virgin ore is traceable throughout the volume, from first to last. The pervading sentiment is one of great kindness and hope."—Athenaeum.

"Various, rich, beautiful. A state of holy, tender, meditative thought, is the result of our perusal. Abstract thought, warm sympathy with life and love, intense delight in nature, all appear."—Nonconformist.

"This is the reflex of no ordinary mind. There is something novel in the style, something unique in its arrangement. Some of its poems are very striking both in construction and imagination."—Oxford Herald.

"This is a book of much thought and much beauty. There is a religiousness of a touching kind pervading the whole volume; and the power of the author in detecting refined analogies between the spiritual and material worlds is of a rare order.... In this age of conventionalism, it is pleasant to listen to a man who pours forth his thought and heart 'as if to the manner born.'"—British Quarterly.

"The Essays are on various themes—all abounding with thought; things trite and common-place, by felicitous illustration, and the exhibition of novel relations, are made to wear a genial freshness—and, while there is much that is distinctly religious in its character and tendency, and over all there is perceptible a religious hue, dogmatic narrowness of mind never appears."—Sharpe's London Magazine.

"There are many sentences of blended quaintness and strength that remind us of Luther's table-talk. No competent reader can lay down the work without feeling that a deep debt of gratitude is due to the writer for the service he has done his intellect, and for the beautiful lessons he has addressed to his heart."—Eclectic Review.

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"Rarely are we gratified by finding compressed within so small a space, so much of the good ore of fine and original thought as in this little volume. It were well if we had more books like this, so elevated in tone, so rich in warm sympathy and genial piety. . . . The hymns alone which are interspersed in the book are sufficient to point out a new writer of no ordinary power and polish."—Hogg's Instructor.

London: Longman, Brown, Green, and Longman.

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Aug. 29th, 1851.

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\*.\* In special cases, where there is any doubt as to the proper kind of food required by an invalid, a medical man should be consulted.

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N.B. For a list of agents see Bradshaw's Guide. 6d.



# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XI.—NEW SERIES, No. 316.]

LONDON: WEDNESDAY, DECEMBER 3, 1851.

PRICE 6d.

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## ECCLIASTICAL AFFAIRS.

### A SHORT DISSERTATION ON SPOONS.

TO THE REV. DANIEL WILSON, VICAR OF ST. MARY'S, ISLINGTON.

REVEREND SIR,—The law of the land, I believe, justifies you in regarding yourself as my spiritual pastor. Why it should do so, I attempt in vain to conjecture. I derive no benefit from your ministration, and I know not that I have ever been within the walls of the same building with you but once, when, as Chairman of a public meeting, you witnessed the perpetration, by two clergymen, of a gross outrage upon my person, without interference or protest.

This day, for the second time since I have resided in your parish, two silver spoons were taken from my house, by a rate-collector, acting under a legal warrant, for the payment of the sum of two shillings and threepence, charged to me on a "rate for annuitants on chapel of ease, and interest on loan for building the new churches." I will, therefore, make bold to offer you a few remarks, pertinent, as it seems to me, to the occasion.

I address myself to you, Reverend Sir, because I hold you to be a fitting representative of the congregations who assemble for Christian worship in the edifices thus compulsorily maintained; and I regard you as responsible for the act of flagrant injustice just done me, because I am convinced that were you and your subordinate clergy faithful to the obligations of your sacred office, in throwing the light of Christian principles upon a practice which the very genius of your religion condemns, and in inviting those of your parishioners who rejoice in your ministrations, and in those of your curates, to display the same honesty in regard to their religious, as to their worldly interests, the pillage of my property would have been rendered quite unnecessary, and gospel precepts would have been more strictly observed by those who are reported to cherish an ardent zeal for gospel doctrines.

You will probably absolve yourself from blame, in this matter, by attempting to throw it upon the law. Let me undeceive you—if, indeed, you are under any such delusion. The law is but an instrument. They who agree to put it in force are the responsible agents. The law, as such, possesses neither will nor power of action. It is a sword which cannot, in this instance, strike, until men are found sufficiently dead to the claims of Christianity to grasp and use it. The law has given you an unrighteous power, and you have not scrupled to resort to it. Like those who in days gone by, used the law as a weapon to mutilate, maim, and destroy men, on account of their religious faith and practice, so you, restricted by the milder spirit of the times, make it serve your purposes as far as it will go, and do by it as much evil as it gives you permission to do. You are wicked to the full extent of your opportunity. Whether, if legally allowed to slay me, you would act up to your privilege, it is not for me to guess. This only I know, that being authorized by it to

take from me that which is mine, you have done so, without the least regard to the eighth commandment of the Decalogue. And this you have done in the venerable name of Christianity!

I shall doubtless be reminded, Reverend Sir, that this is a debt for church-building, incurred by the parishioners of St. Mary's, Islington, the interest on which common honesty binds them to pay. I will say nothing to show in what manner that debt originated, nor to expose the extravagance with which the borrowed money was expended. I repudiate the moral right of your congregations to render me liable for debts contracted for their comfort. Honestly, no doubt, prescribes the repayment of the loan. Decency points out that they who enjoy the benefits of it should take upon themselves the just responsibility. When, Sir, the despised Nonconformists among your parishioners, erect places of worship, in which we may assemble to pay our homage to the common God and Father of us all, we feel ourselves bound, not only to make good our pecuniary obligations, but to do so without thrusting our hands into the pockets of our neighbours. We think that in acting thus we act in conformity with the mind of Christ. Do you wish, by seizing my silver spoons, to show your parishioners "a more excellent way?"

In an affair like the present, I would rather be the injured than the benefited party. The loss to me is trifling—the dishonour, none. The gain, to be divided amongst your district churches and chapel of ease, out of the paltry two and threepence, which they will get by their legal plunder, will not go far towards the payment of their annual expenses, but it will assuredly produce an ineffaceable stain upon the character of that Establishment which you so fondly revere. For my own part, were I a fellow-worshipper with any of the congregations under your semi-episcopal jurisdiction, I should feel not a little annoyed at knowing that the expense of services in which I might wish devoutly to unite, was borne in part by the spoiling of another's goods. My fancy would conjure up, at every sight of a clergyman's surplice, and at every distribution of the elements of the Lord's Supper, the articles of household furniture which have been seized and made away with, in order that my ecclesiastical tastes might be pleased, or my religious sensibilities brought into active play. I should be rendered miserable by the thought of enjoying a single domestic convenience, were I conscious that it had been wrung by the strong hand of law from a rightful and protesting proprietor—but it would be positive anguish to my mind to receive from the hands of any minister, the emblems of our Lord's passion, did I know that into the purchase-money, by which they had been procured, there had been flung the proceeds of injustice and of violence. I should regard it as a degradation of the Establishment to which I belonged—as a revelation of truths born in Heaven by the light of fire kindled elsewhere—as an impious piecing out of God's purposes, all wise and beneficent, with man's bungling, all foolish and malignant. That the Christian people, who are edified by your ministrations, do not thus feel, reflects, I fear, but little credit on your teaching. Sound doctrine cannot properly be divorced from wholesome precept—and you will remember the apostolic injunction, "If any man saith he abideth in Christ, let him also walk even as he walked."

You, Reverend Sir, are an authorized preacher of the gospel, and to you appertains, according to the principles of your ecclesiastical system, "the cure of souls," in your extensive and increasing parish. Does it never strike you, that whilst your words proclaim the truths of God to hundreds, your acts excite or confirm infidelity in thousands? Will the misconceptions, think you, of the sceptic be cleared away, or the prejudices of the ignorant be dissipated, or the beauties of Christian love be illustrated, by your seizing other men's property for payment of your ecclesiastical debts? Will this practical comment of yours upon the text, "Do unto others as ye would they should do unto you," commend your office or your mission, to those who

unhappily, have little faith in either? Will the oppressive spirit you display in such proceedings, lend a greater moral force to your denunciations of Popery as bigoted and intolerant? Can you, with any show of truth, stand up before your hearers and say, "The weapons of our warfare are not carnal, but spiritual?" Alas! alas! Reverend Sir, the system which you are upholding generates more unbelief than all your preaching can cure, and one such fact as that, upon which I am animadverting, answers better the purposes of "the god of this world," than a hundred of your best sermons can do those of the Master whom you profess to serve.

An eminent man once said, "He who does me an injury, makes me his debtor." Upon the spirit of this maxim I desire to act. I will return the obligation you have conferred upon me, in seizing my property, by venturing to address you in the language of plain and solemn admonition. Let me remind you, then, that in the judgment of Christ, the Saviour of the world, no consent of men in power, no antiquity of custom, no sanction of human law, can make wrong right, or cover over sin with the name of virtue. They who infringe upon the eternal principles of morality, be it for their own private purposes, or in the name of the Church, will have to answer for it at that just tribunal where the sophistries of a system will be of no avail, and where the light of Christianity will be turned upon men's deeds, however cloaked from observation by the maxims of an Act-of-Parliament Church.

I am, reverend Sir,

Your most obedient servant,  
EDWARD MIALL.

## THE PROTESTANT ALLIANCE.

The first general meeting of the members and friends of the new organization thus entitled was held on Friday, at Freemasons' Hall, "for the purpose of adopting resolutions touching the Papal persecutions on the continent, and for petitioning both Houses of Parliament for the repeal of the Maynooth Endowment Act." The meeting was extremely crowded; and the constant pressure and struggle at the door indicated that many more persons were in attendance than the hall would contain. The gallery was filled with ladies.

Shortly after noon the Earl of Shaftesbury took the chair. On and about the platform were, the Hon. A. Kinnaird, Sir C. Eardley, Admiral Cator, Admiral Vernon Harcourt, Mr. J. Tollemache, M.P., Sir Peregrine Maitland, Admiral Hope, Sir Heron Maxwell, Bart., Mr. Thomas Thompson, Sir William Baynes, Bart., Mr. Frewen, M.P., Sir Thomas Blomfield, Bart., Colonel Alexander, Admiral Sir Henry Hart, Mr. J. Lord, Mr. W. A. Hankey, Mr. Seeley, Mr. T. Farmer, Mr. W. B. Gurney, the Revs. Dr. Cox, Dr. Campbell, T. Binney, Dr. Steane, J. Stratton, Dr. Bunting, Dr. Hamilton, Dr. Beecham, and many clergymen.

In his opening speech, the chairman described the Alliance as an association composed of some members of the Church of England, and some members of the great Nonconformist bodies, united together for the purpose of offering a consolidated resistance to Papal aggressions—those aggressions alike crafty and bold against our spiritual and political liberties. After some preliminary conferences this association was formed on the 25th of June, and these were the principles upon which it was based:—"That it appears desirable to form an association which shall combine all classes of Protestants whose object is not merely to oppose the recent aggression of the Pope, as a violation of national independence, but to maintain and defend against all the encroachments of Popery the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security under God for the temporal and spiritual welfare and prosperity of this kingdom" [cheers]. It was his duty and pleasure, as chairman of these conferences, to testify how cordial, how friendly, how high-minded, were the feelings of all the parties engaged in this undertaking. Rising to a full sense of their great task, they tossed all their differences to the winds, and there they were by God's blessing united in heart, as he trusted they would be in action—there they were earnestly desirous of peace, but, if necessary, not refusing to enter into the conflict. The objects of the association were not limited to these islands,



The time was come when events of magnitude in any nation could not be indifferent to the people of any other nation [hear, hear]. The association appealed for sympathy and co-operation to their Protestant brethren of the United States, to the Waldensian Christians, the subjects of the House of Savoy, now rescued from deep abasement and oppression by the noble-minded and liberal Government of Sardinia—to the people of Sardinia themselves, who, like us, were the objects of attack from spiritual and political power; beset by the haughty domination of Austria on the one side [hisses] and the autocratic influence of the Pope on the other—ay, more, the appeal was to every Protestant in every region of the earth—to every man of every clime who valued that great and glorious gift of Providence, civil and religious liberty. With these feelings, views, and principles, it seemed indispensably necessary and inevitable to direct attention to something within our own realm, the greatest monument of folly, he thought, and no one could deny of inconsistency that ever was reared by the hands of fallible man [hear]. The College of Maynooth was instituted and endowed by the statesmen of a few years ago for the purpose of conciliating the Irish priesthood and propitiating the Irish people. The transaction was never in Parliament defended on principle. It was maintained only on expediency. We were promised that we should have on the opposite shores of England and Ireland two temples of concord nodding to each other like Gog and Magog in Guildhall [laughter]. But what had been the issue of this sacrifice of principle, this worship of expediency? Had we attained conciliation, peace, security, or honour? If so, how came the rebellion of 1848? How came the expedition of O'Brien and Mitchell? What said the decrees of the Synod of Thurles? What said the ravings of John of Tuam? And what the more cautious, but not more mild, declamation of Paul Cullen? [hisses.] Last of all, what said they of the irruption of Cardinal Wiseman with his coxcombical suite of intrusive bishops? [laughter and cheers.] Why, every argument had failed, every attempt at conciliation had been foiled, everything had proved the reverse of what was predicted. Instead of peace we had found war—instead of conciliation, insult—instead of safety, peril. And what now remained? Maynooth remained with no more character than this, that it was a miserable record of disappointed hopes and violated principles [cheers]. His representation of the arguments by which endowment had been defended, the chairman sustained by quotations from Mr. Gladstone's book on the "State in its Relations with the Church." From the bottom of his soul he would exhort the meeting, as they valued the great and mighty privileges God had conferred upon them, as individuals and as a nation—as they valued the welfare and honour of the Christian faith—as they valued the prosperity of the whole human race—as they prayed for the coming of the kingdom of God in their daily prayers, to go forth from that hall, not satisfied with having heard a few discourses, and cheered those who appeared upon the platform to maintain the work, but, feeling themselves bound by obligations of the most solemn kind, to give effect to the votes they should pass, persevering in faith and fear of Almighty God (and without perseverance they would never prevail)—persevering in the pursuit of the great and blessed end they had in view, and he had no more doubt than of his own existence that it would please Almighty God to give them a speedy and final victory [loud cheers].

The first resolution was moved by Mr. Colquhoun—

That the revival, on the part of the Church of Rome, of the loftiest pretensions and most intolerant doctrines of the Papacy of the middle ages, renders it the duty of all Protestants to unite both for the defence of their civil and religious liberties, and for the maintenance of the revealed truth on which depend alike the temporal and eternal happiness of mankind.

It was true there were differences—wide differences—among the gentlemen now assembled; but when the noble Lord in the chair had called upon them, in past time, to grapple with some of the sorest evils which afflicted humanity with wearing and excessive toil, with pestilence and disease stalking in our street as an armed man—was it ever heard when they met to contend with these common enemies of humanity that any body stopped them and said—"Take care what you are doing. That gentleman is a Baptist; don't take his money [a laugh.] This gentleman, with whom you are combining to establish a ragged school or clear a pestilential lane, I tell you, I know it for a fact, that he is a Nonconformist [laughter]; and that person, I assure you, was seen last Sunday in a very suspicious neighbourhood near Covent-garden [renewed laughter]; and that other I detected near Regent-square." Or, to turn to historic fact, there was a time when the Papacy raised its standard against England, and sent forth its fleets, and many a man's heart failed him for fear, and many an anxious eye looked out from our cliffs in fear of seeing the whitening sails of the Spanish Armada, and they listened in alarm lest the howling of the southern wind should bring with it the booming of Spanish guns. There was in those days a Queen of England, a Protestant Queen, reigning over a great empire, reigning in the affections of her people, but not reigning over an empire so great or in affections so deep as those which encompassed our present Sovereign [great cheering.] That Queen in those memorable days led her embattled citizens and soldiers to the conflict with the Papacy. There were wide differences then, there were men who loved all parts and portions of the church establishment—there were men who doubted and questioned many. What would have been said if one man and another in such a day had kept back, and refused his assistance in the great struggle? No, whatever our differences, in the conflict now opening before us we should stand together, brother by brother

in charity with each other, and zeal for the cause of truth. But our question was not on this occasion with the religious doctrines of the Church of Rome; what we complained of now was, not that she differed from us, and, as we thought, from truth, but that she would not allow fair debate and tolerant discussion—that when the scales were turning against her she would always throw the sword of the magistrate, and the axe of the executioner, and the chains of the gaoler, and the bludgeon of the mob, into the rising scale. This was the danger that brought that company together. But was it panic? Was there justification for the fear? Other speakers would tell them how upon the continent the axe and the prison and confiscation were doing their work against those who read the gospel. But how was it even in our own country? In Drogheda, under the very wing of Primate Cullen, two men, whose only offence was that they preached the gospel to willing ears and thirsty hearts had been tracked and followed by a mob (by whom instigated he would not say—that was a matter for judicial inquiry), and they were beaten till one of them hardly escaped, and the other at the latest account was sobbing out the last breath of failing life under the cruel injuries he had received [loud cries of "shame."] What, in September last, wrote the *Rambler*—a periodical published by the Roman Catholics in this country, and representing the sentiments of the more cultivated Roman Catholics of England?—[Our readers are familiar with the passage and aware of its repudiation by other Catholic journals.] What was said in the *History of England for Catholic Children*, indoctrinating earliest youth? Here was a passage referring to the reign of Mary, and the burning of the reformers:—

It is very difficult now to say what should or should not be done. The whole country was unsettled and diseased with heresy, and it was clearly impossible to stop it by gentle means. In this case, you know, when men are determined to destroy not only their own souls, but the souls of many others, they are to be treated as malefactors, and are given over by the Church to the law to be punished.

What was said by the French *Univers* of John Huss and Martin Luther? To cite the highest of all authorities, the Pope himself—what was the account given in the Catholic paper, the *Tablet*, of the allocution of Pope Pius IX. of the 5th of September? It related to the concordat between the Pope and Spain; it stated that all ecclesiastical property unjustly confiscated was to be resumed; that all property which had been or should be given to the Romish Church was to remain immutable and inalienable; and that all colleges and schools, public and private, were to be placed under the entire and absolute control of the bishops. It went on:—

But it has also been decreed that all the magistrates of the kingdom shall do their endeavour to secure that due honour, observance, and obedience shall be shown by all to the ecclesiastical authority and dignity.

To this was added—

That the most illustrious Queen and her Government promise to give all assistance by their powerful patronage and protection to the aforesaid bishops, when, in the exercise of their pastoral office, they shall have occasion to restrain the wickedness and audacity of those men principally who impiously seek to pervert the minds of the faithful, and to corrupt their morals, and when they shall have to scatter and drive away from their flocks the detestable and dire plague and ruinous evil of perverse books.

Nor were these mere words; here was their application in the case of a work published lately by a professor at Turin, who had written two works on ecclesiastical law, in which he had laid it down that the Church should employ moral and religious influence, but not the power of the sword and of the magistrate to carry out her views. Out came a rescript from the chair of St. Peter, "In the sixth year of our Pontificate," forbidding the work to be read, under pain of the greater excommunication. The Pope said,—

By such a doctrine and by such maxims the author tends to destroy the constitution and government of the Church, and utterly to ruin the Catholic faith, since he deprives the Church of its exterior jurisdiction and coercive power, which has been given to it to bring back into the ways of justice those who stray out of them.

Here, then, was a system of the most deadly intolerance against every thought which erected itself in opposition to the doctrines and superstitions of Rome. Would England, the refuge of the oppressed, stand by and not put forth her hand, and give the influence of her policy, to rescue these nations from the grasp of the Pope? If we wanted liberty at home preserved to us—if we wanted purity of faith and safety of person and of conscience extended abroad—there was but one way, and that was by the legitimate use of that great instrument of public opinion, of public sentiment and public union, which prevailed in this country:—

Let us (the speaker concluded) join as one man to use all our influence, and take no rest, and suffer no pause, until throughout Europe this great conflict now opened between religious liberty and the most fearful tyranny should be disposed of. We emancipated the British slave, whose manacles were on the body, but not always on the soul. Let us carry our triumphant, our universal emancipation, to the conscience and the mind, and secure for men, in spite of popes and priests, that power to read, and think, and pray, which might make them peaceful and virtuous here and happy hereafter [cheers].

The Chairman here stated, that he had received among the letters of apology for absence one from Earl Ducie, who stated that, having formerly voted for the Maynooth grant, he should have been glad

of the opportunity of giving his reasons for an entire and total change of opinion [cheers].

The Rev. Dr. Tidman, Secretary of the London Missionary Society, seconded the resolution, and insisted that, whether Churchmen or Nonconformists, those engaged in this Alliance were here of one heart and of one mind, united in the great principles of evangelical Protestantism, and not only thinking alike and feeling alike, but determined also to strive together. Not that they were going to exhibit the spirit they condemned. He was willing to give to every Papist the liberty he claimed for himself—the right to teach, and use moral influence to enforce the lessons he inculcated; but no more. Let us have a fair field and no favour; let us meet on just and equal terms; let us not have the sword of the magistrate and the thumbscrew thrown into the scale against us [hear, hear]. Let us have an honourable conflict, and we need not fear the issue [hear, hear]. Perhaps, after all, we must not complain too much of Cardinal Wiseman and "his coxcombical suite of bishops;" if we had not had them there might have been other "intrusions." The members of the Established Church might think that a happy event which had unmasked the men who were eating Protestant bread and supplanting Protestant principles [great cheering], teaching Romanism in its most insidious, because its most disguised form. Better have Cardinal Wiseman, with all his pomp and insolence, than Popery shrouded by sophistries, and put forth with all the subtleties of eloquence and philosophy. That form of Romanism would have been most likely to eat out the very spirit of this Protestant nation; and to prepare the people for all the deeds of darkness of which it would have been the precursor. Men's eyes were opened now. We should not hear anything more now about the endowment of the Catholic priesthood. Whoever might be First Minister, he would be a brave man that should propose that. The rev. speaker proceeded to exhort and encourage the meeting to gird themselves for the conflict opening upon them. It could have but one issue; and already the ear might catch the glorious sound that was floated on the breeze, "Babylon the great is fallen!" [cheers.]

The Rev. R. Burgess, rector of Upper Chelsea, moved the second resolution:—

That the recent movements of the Romish priesthood throughout Continental Europe, coupled with their late aggressive proceedings in England, prove the existence of a settled purpose to overthrow religious freedom; while their success in France, in prosecutions for the sale of controversial tracts, and in preventing the circulation of the Holy Scriptures, shows to what an extent that freedom may be curtailed, even under a constitution framed to secure both civil and religious liberty. That this meeting, therefore, approves of the purpose of the committee of the Protestant Alliance to interpose, whenever practicable, in behalf of those suffering wrong at the hands of that priesthood; and it calls upon the Protestants of all countries, and especially upon those of the United States of America, to unite with the people of Great Britain in defence of those principles of the glorious Reformation for which our ancestors laboured and suffered.

The rev. gentleman supported his resolution by giving an important statement of the condition of France in relation to religious liberty,—with which circumstances had made him well acquainted:—

France presented an anomaly such, perhaps, as history never saw. It was a republic with universal suffrage; the principles of liberty were proclaimed far and wide upon a larger basis than was ever laid in modern Europe, and yet nowhere was the power of Popery and the Romish priesthood more rampant. The reason was this—the political power of Rome was always greatest where civil government was weakest. It was marvellous to look at the power the priesthood had acquired in France. Under the monarchy of Louis Philippe, it was restrained within somewhat reasonable limits. That monarch had the courage to drive back the Jesuits into the shade, and to resist the demands of the bishops to have all education placed in their hands; and he was liberal enough to allow two Protestants to hold the office of Minister of Public Instruction. The priests were not seen in the streets with their processions; but in February, 1848, they came out to officiate in public under the shouts of the multitude, and, embracing the republic they despised in their hearts, blasphemously assimilated the trees of liberty to the cross of Calvary. Ever since that time the Government had been anxious to pay them every kind of compliment. There were 80 episcopal sees in France, and upwards of 40,000 clergy, and those bishops and clergy received in 1850 out of the public Treasury a sum of £1,600,000 for their salaries. There were 240 diocesan buildings maintained by the State, under the name of public works. There were about 38,000 churches, and more than one half that number of priests' houses, maintained at the expense of the State or the municipalities. At a moderate estimate, that would be as large a sum as the former, so that religion cost the Republic of France not less than £3,000,000 per annum. There was another item, that of surplice fees. It was difficult to get at the amount, but in Paris alone they amounted to £200,000 a-year. Such was the wealth they were deriving from the hard earnings of the people. Besides these 80 bishops and 40,000 priests, the *Clergy Almanack* enumerated 2,500 religious establishments, apart from monasteries, and these were independent of the clerical colleges—the Maynooths of France ["hear," and laughter]. All these resources were at the disposal of the bishops, the bishops at that of the Pope, who thus became a generalissimo more powerful than the Minister at War. Not fewer than 30,000 out of the 40,000 priests, called rural clergy, had no civil or political existence, but were entirely at the disposal of the bishop, who could, without cause assigned, dismiss any one, so that there were 30,000 men, upgrown men in France, who submitted to such a state of things in a Republic which affected "equality, liberty, and fraternity." The priest had got possession of four things—the school, the provincial judgments, the press, and the tribune. They had got possession of the school, the rising generation. Instruction was said to be free, but it was directed by one supreme board, of which the Minister of Public Instruction was, of course, the president, but which comprised also four archbishops or bishops, three Councilors



of State, eight members named by the President of the Republic, only one minister of the Reformed Church, elected by the consistories, another of the Confession of Augsburg, and a member of the Israelitish synagogues—so that the poor solitary Protestant pastor was swamped. The composition of the local councils was similar to those of the general board. Next they had invaded the provincial judgments. They had instituted prosecutions against our Protestant brethren in France, which the laws had not been able to make head against. He could quote twenty instances, but would confine himself to two—one occurring in a town at no great distance from Paris, and the other in the centre of France, where the Protestant pastors were arrested by the local authorities during the present year, and who were only acquitted on their cases being brought before the metropolitan courts. The pretence was that the meetings they held for worship were Socialist clubs. He had now, however, received a very pleasant piece of intelligence bearing upon this point. The Court of Cassation had decided a few days ago that every religious meeting, whether it was a body whose religion was recognised by the State, as the Consistorial body, or like what was called in Scotland the Free Church, was legal, and not to be disturbed [cries of "hear, hear!"]. An excuse had been found for for stopping many of these meetings, because the pastors who presided over them were not natives of France, but often Swiss, for instance. The Court of Cassation had settled, however, that though such meetings were presided over by a foreigner, they were still legal; so that he (Mr. Burgess) could now go and preach in France without being arrested and taken before the Procureur, as was the case in 1849, for attending a Protestant meeting in the city of Alençon [hear]. Let it not be supposed, however, that the battle was over, for they would no doubt still hear of rural authorities sometimes arresting parties, and then it would go off as the miracles of Rose Tamisier had done,—as a "mistake" ["hear, hear," and laughter]. Further, the priests had, to all intents and purposes, subdued the press as to religion. They no longer found that department of the journals called the *feuilleton* directed against the Jesuits, as was formerly the case. If any journal dared to attack them, it was sure, as a consequence, to suffer in its circulation through their influence. Certainly we were in a much better position in this respect than they were in France [hear, hear]. But, it was well known that hundreds of communes were calling for the gospel. He had had a letter that week from Paris, telling him that, if our friends there had a hundred ministers, they could find for them a hundred congregations, willing and attentive, in different parts of the country [hear, hear]; and as soon as this weight of the military government was taken off from the people, and they were permitted to have whom they would to teach them the way of salvation, he had it from parties in France well able to judge,—he had it from a man high in office in France at that moment,—that one half of the country, within a very little time, would embrace the Protestant religion [cheers].

The Rev. W. Chalmers, in seconding a resolution, asked:—

Why should not a million of Englishmen enrol themselves as members of this Alliance, and furnish Protestantism with £500,000 of money to carry out its objects, offensive and defensive? for he went for an aggressive movement to carry the war into the quarters of the foe, not against the liberties of Roman Catholics, but against the Papacy itself; against that politico-ecclesiastical organization which, appropriating to itself exclusively the title of "the church," aimed only at secular and mundane objects: which, under the name of religion, aimed at a political ascendancy fatal to national independence and religious freedom [loud cheers]. Why should they not aim at the final extinction of Popery itself? Away with the idle distinction between the spiritual and temporal power; if the Pope tried to shelter himself behind his spiritual, he must take the consequences of the blow which struck at both [great applause].

Sir C. Eardley moved the third resolution, which was as follows:—

That this meeting desires to express its sense of the contrast afforded to this retrograde movement in France and elsewhere, by the protection recently given by the government of Piedmont to the ancient Church of the Waldenses, and by the firmness with which that Government has withstood the arrogant pretensions of the Papal priesthood. It trusts that the house of Savoy may have the honour of carrying on to completion the work of liberty of conscience, the surest guarantee of civil freedom and national prosperity. And it desires to express its firm conviction, that in maintaining the independence of the Sardinian crown against the aggressive claims of Rome, the Piedmontese Government may rely on the warmest sympathy of the people of Great Britain.

He wished first of all to mention that Mr. Burgess, in reference to France, did not notice two circumstances which should be mentioned. One was, that the tracts of M. Roussel, which were circulated with perfect liberty during the reign of Louis Philippe, had now been seized, and the Government of the Republic had put the printer and the publisher into prison [hisses]. The other was, that one of the last acts of M. Leon Faucher, the late minister, was that of sending a circular to the prefects of departments, enjoining them not to allow the Protestant version of the Scriptures to be *colporteurs*. Last week he waited upon Lord Palmerston with a deputation on the case of a British subject who had been thrown into prison—he alluded to Dr. Marriot, who had published a tract against the Jesuits, which was circulated in Carlsruhe. The tract had been seized there. Dr. Marriot went to protest against it, and had been arrested, and was now in prison. [cries of "Shame!"] Only about a fortnight ago, Marshal Radetzky marched into a Protestant church at Milan, and turned the congregation out, because he said they had not only worshipped (which they had liberty to do), but elected a committee to manage their affairs [laughter]. Two individuals kept a boarding-house in Florence, where some of their brethren came with their Bibles under their arms, intending to rendezvous there, but to adjourn to another place, because of the suspicions of the police; and for being there, on their way to another house to read the Bible, they were committed to prison. A professor of canon law at Turin

was excommunicated, although his sentiments were almost word for word with those which Cardinal Wiseman had endeavoured to persuade us were the sentiments of the See of Rome. The Government, however, greatly to their honour, had appointed a professor of similar sentiments, and he (Sir C. Eardley) hoped the Alliance would assist the people of Piedmont in their struggle for religious freedom. He should like to see a deputation of Protestant Christians to the continent of Europe, with Lord Shaftesbury at their head [hear, hear], who should speak in the name of British Protestantism in favour of civil and religious liberty. It would be well for them to go to Paris, and ask the Government of France whether it was Republicanism to put men in prison for reading the Bible? It would be well for them to call at Carlsruhe, and inquire about Dr. Marriot. But no; Lord Palmerston was doing that [cheers]. It would be well for them also to call at Turin, and tell their brethren there that, whoever might be against them in Italy, they had the earnest support of the people of this country [applause]. It would be well for them to go into the prisons of Florence and tell those humble Christians there that they had the sympathy of England [renewed cheers]. He could cite innumerable cases demanding that this sympathy should be given. At this moment the balance was trembling in Portugal whether the principles of religious liberty could be established or not; and he was told that the presence of two or three Englishmen there, expressing their sympathy with the cause, might turn the scale in its favour; and anything which took place in Lisbon would vibrate at Madrid. At that advanced hour, he would only add that here, at home, we must get rid of Maynooth [cheers]. If Parliament did not yield to the feeling of the country, there must be another Anti-Maynooth Conference—a meeting of representatives from every town—and we would then see if members of Parliament would let their politics (Protection or Free-trade) stand in the way of their yielding to the intentions of the Protestant people [renewed cheers].

The Rev. F. Close, incumbent of Cheltenham, who seconded the motion, reminded the meeting of the case of Queen Pomare and Tahiti. He also called attention to a recent pamphlet, stating the case of two Italian priests who were converted from Romanism in Egypt, where they had been sent as missionaries, and who stated that such converts were sent off by the French consul to the Inquisition at Rome. In allusion to the promising state of the Protestant Alliance in Cheltenham the speaker said all the clergymen of every denomination had joined it except the Romish priest and the Unitarian minister, who had not been asked.

A gentleman in the body of the hall here attempted to address the meeting, but they were not at all disposed to allow him to interrupt the proceedings, and the chairman observed that the tickets of admission bound every one using them to abide by the decision of the chairman, and his decision was that the gentleman should hold his tongue and sit down. The person so addressed sat down accordingly, and that, like the other resolution, was carried unanimously.

The Rev. C. Prest, Wesleyan minister, moved the last resolution:—

That, as the nearest and most practical duty of the British people, an earnest endeavour ought forthwith to be made to terminate that intimate connexion with Rome into which this Protestant nation was brought in 1845, by the act which settled upon Maynooth College a permanent national endowment. And that for this purpose petitions to both Houses of Parliament be now adopted, praying for the immediate and total repeal of that enactment.

Mr. Prest went over the various pleas for the establishment of Maynooth, and argued that all of them failed, or had been falsified by the result. The endowment of Maynooth was a national sin and a national blunder, and the sooner we got rid of it the better.—The Rev. Dr. Begg, in seconding the resolution, said, if England thought of "other measures"—of sending the cardinal, with a free passage, back to Rome; and if he was the friend of liberty, they had great need of such a prince of the Roman Empire at this moment [laughter]—of putting down secret Popery here, of opening the nunneries, of giving the word of God to Ireland and to the continent—in all these things Scotland would be cordially with her [cheers].

Mr. J. C. Evans supported the resolution, explained the mode in which the Maynooth grant was applied year by year, and recommended the formation of Protestant alliances in every town in England.

The following is the petition that was adopted:—

TO THE HON. THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The petition of the undersigned inhabitants of London and Westminster,

Humbly sheweth—That your petitioners witnessed with great concern the endowment granted by Parliament in the year 1845 to the Romish College of Maynooth, believing, in common with vast numbers of their fellow-countrymen, such endowment to be indefensible in principle, and at variance with sound policy.

That your petitioners believe that subsequent events have shown that the reasons of expediency by which that measure was then sought to be defended were altogether founded in error; that the fruits of that endowment have been entirely different from those which were anticipated by its promoters; and that the worst predictions of its opponents have been fully realized.

Your petitioners, therefore, feeling an increasing repugnance to that measure, pray that your hon. House will repeal the act of 1845, and will withdraw the support given to that college as promptly as may be consistent with the engagements entered into with the parties now holding office under that act.

On the motion of Mr. Ewain, M.P., a vote of thanks was given to the noble chairman by acclamation. Lord Shaftesbury replied, and the Rev. Dr. Steane concluded with prayer. The meeting lasted nearly six hours.

#### SIR JAMES BROOKE, ON CHRISTIANITY IN BORNEO.

At a meeting of the Lambeth Auxiliary to the Society for the Propagation of the Gospel, on the evening of yesterday week, the Rev. T. F. Stooke gave a lecture on the Borneo Mission. The redoubtable Rajah of Sarawak was present, and followed the lecturer in a characteristic speech. In reference to the mission, he said:—

If Christianity is to be introduced at all, it must be introduced in a Christian spirit, or we want it not at all. If any particular church is introduced into Sarawak—and the Church of England is the Church in which I have been bred—we claim nothing for it. If we claim toleration, that is as much as we have a right to expect amongst a heathen people. We ask only that toleration which we give to others; we only hope to teach them by persuasion and by kind means. If we fail, we cannot help it. If we ask a bishop, surely, in the Church of England, that is the very simplest matter of discipline. You might as well talk of a regiment without a colonel as clergy without a bishop. These are but the very simplest views of the question. These are the views which I have always held; they are the views which I will always recommend and act upon. And if to-day, in Sarawak, the Christian religion becomes a religion of division and uncharitableness, I hope it may leave the country. It is a subject always deeply to be considered, very deeply to be borne in mind by all Christian people, how they approach a Mahomedan or a Hindoo population. It is not zeal for our own religion that will convince, for an undue zeal may beget an undue zeal in opposition to it. There is but one way, and that way is the Christian way; it is mild persuasion, and mild persuasion alone that will convince this people. It is in the hands of God whether it shall be to-morrow or a thousand years hence—that is not the business either of this assembly or of a Christian people. I will say, too—for I am deeply and personally interested in this question—that we must watch the Christian community; for the lessons of history teach us that Christians in a distant land do not always preserve that unity and that Christian spirit which they ought to do. And should these things raise difficulties in our path, remember that I have mentioned them, and remember that we need support from home to help us through them.

But whatever was done for Christianity in Borneo, he was the organ through which it was to be effected. His court of justice was the simplest court in the world. There was a round table, at which all assembled, of whatever creed or condition, and all had a right to speak. The proceedings were conducted in the Malay language, and the natives were, consequently, able to understand them. Those natives were not at all inferior to the people of England in the staple of their minds, but they wanted culture. He had often wished for certain things to which they were opposed as being antagonistic to their customs, but a little patience generally removed all obstacles. When he wanted to alter a law, he called a meeting, and told them that such and such things appeared unsuitable. The chiefs then called a meeting of their tribes, and a favourable report was generally received from them. The natives would bear no insults; they carried their daggers by their sides, and were as ready to use them as an Englishman was his fist. When any man amongst them was accused of murder, or any other crime, he was not confined, nor was any insult offered to his feelings. Last summer, a young man, about twenty-eight years of age, who had been constantly about his (Sir J. Brooke's) house and at his table, who was, in fact, very well known to him, was accused of murder:—

I sent for him in the evening, and took him into my own room. He had his weapon on; he was one of the chiefs. I said to him, "Rajah Lee, you are accused of murder. You know the custom of the country; you know I have a friendly feeling towards you; I am very sorry, but you must be tried, and if found guilty you will be put to death." He said, "Certainly, if I am found guilty I will suffer death, I will do you no harm. Do you think I would do you any harm, or the native chief (referring to one present) any harm?" I said, "No, I don't suppose you would, for you are friendly to me; but I know that at this moment you would if you felt inclined." He said, "Why?" I said, "You have got your dagger on, and I am sitting close to you at the table." He instantly pulled it out, passed it across the table to me, in the sheath, and said, "You take that" [cheers]. I refused to take it, saying he was a man of such respectability that I was sure he would submit to the laws. I said, "Go away to-night, but come to the court at twelve o'clock the day after to-morrow; you must be tried for your life; and remember, you will be put to death if you are found guilty." He said, "Give me a fair trial; I will be there." He came; he was in the court unarmed; I am happy to add, he was acquitted [cheers]. The judges and the jury immediately got up, and all shook hands with the prisoner, for we were all very glad of it; he was a very good man, and I believe he was perfectly innocent.

Sir James Brooke then reverted to the great benefits Borneo would derive from the establishment of a bishopric there, and expressed a hope that the scheme would meet with general acceptance throughout England.

AN EXEMPLARY CLERGYMAN.—The Rev. William Townsend, rector of Aghada, a remote village in the County of Cork, having undertaken a journey to Belfast, for the purpose of learning the most approved modes of the cultivation and management of flax, so as to be enabled to impart instruction to the farmers in his parish, some of the incidents in the rev. gentleman's experience, since the commence-



The time was come when events of magnitude in any nation could not be indifferent to the people of any other nation [hear, hear]. The association appealed for sympathy and co-operation to their Protestant brethren of the United States, to the Waldensian Christians, the subjects of the House of Savoy, now rescued from deep abasement and oppression by the noble-minded and liberal Government of Sardinia—to the people of Sardinia themselves, who, like us, were the objects of attack from spiritual and political power; beset by the haughty domination of Austria on the one side [hisses] and the autocratic insolence of the Pope on the other—ay, more, the appeal was to every Protestant in every region of the earth—to every man of every clime who valued that great and glorious gift of Providence, civil and religious liberty. With these feelings, views, and principles, it seemed indispensably necessary and inevitable to direct attention to something within our own realm, the greatest monument of folly, he thought, and no one could deny of inconsistency that ever was reared by the hands of fallible men [hear]. The College of Maynooth was instituted and endowed by the statesmen of a few years ago for the purpose of conciliating the Irish priesthood and propitiating the Irish people. The transaction was never in Parliament defended on principle. It was maintained only on expediency. We were promised that we should have on the opposite shores of England and Ireland two temples of concord nodding to each other like Gog and Magog in Guildhall [laughter]. But what had been the issue of this sacrifice of principle, this worship of expediency? Had we attained conciliation, peace, security, or honour? If so, how came the rebellion of 1848? How came the sedition of O'Brien and Mitchell? What said the decrees of the Synod of Thurles? What said the ravings of John of Tuam? And what the more cautious, but not more mild, declamation of Paul Cullen? [hisses.] Last of all, what said they of the irruption of Cardinal Wiseman with his coxcombical suite of intrusive bishops? [laughter and cheers.] Why, every argument had failed, every attempt at conciliation had been foiled, everything had proved the reverse of what was predicted. Instead of peace we had found war—instead of conciliation, insult—instead of safety, peril. And what now remained? Maynooth remained with no more character than this, that it was a miserable record of disappointed hopes and violated principles [cheers]. His representation of the arguments by which endowment had been defended, the chairman sustained by quotations from Mr. Gladstone's book on the "State in its Relations with the Church." From the bottom of his soul he would exhort the meeting, as they valued the great and mighty privileges God had conferred upon them, as individuals and as a nation—as they valued the welfare and honour of the Christian faith—as they valued the prosperity of the whole human race—as they prayed for the coming of the kingdom of God in their daily prayers, to go forth from that hall, not satisfied with having heard a few discourses, and cheered those who appeared upon the platform to maintain the work, but, feeling themselves bound by obligations of the most solemn kind, to give effect to the votes they should pass, persevering in faith and fear of Almighty God (and without perseverance they would never prevail)—persevering in the pursuit of the great and blessed end they had in view, and he had no more doubt than of his own existence that it would please Almighty God to give them a speedy and final victory [loud cheers].

The first resolution was moved by Mr. Colquhoun—

That the revival, on the part of the Church of Rome, of the loftiest pretensions and most intolerant doctrines of the Papacy of the middle ages, renders it the duty of all Protestants to unite both for the defence of their civil and religious liberties, and for the maintenance of the revealed truth on which depend alike the temporal and eternal happiness of mankind.

It was true there were differences—wide differences—among the gentlemen now assembled; but when the noble Lord in the chair had called upon them, in past time, to grapple with some of the sorest evils which afflicted humanity with wearing and excessive toil, with pestilence and disease stalking in our street as an armed man—was it ever heard when they met to contend with these common enemies of humanity that any body stopped them and said—"Take care what you are doing. That gentleman is a Baptist; don't take his money [a laugh.] This gentleman, with whom you are combining to establish a ragged school or clear a pestilential lane, I tell you, I know it for a fact, that he is a Nonconformist [laughter]; and that person, I assure you, was seen last Sunday in a very suspicious neighbourhood near Covent-garden [renewed laughter]; and that other I detected near Regent-square." Or, to turn to historic fact, there was a time when the Papacy raised its standard against England, and sent forth its fleets, and many a man's heart failed him for fear, and many an anxious eye looked out from our cliffs in fear of seeing the whitening sails of the Spanish Armada, and they listened in alarm lest the howling of the southern wind should bring with it the booming of Spanish guns. There was in those days a Queen of England, a Protestant Queen, reigning over a great empire, reigning in the affections of her people, but not reigning over an empire so great or in affections so deep as those which encompassed our present Sovereign [great cheering.] That Queen in those memorable days led her embattled citizens and soldiers to the conflict with the Papacy. There were wide differences then, there were men who loved all parts and portions of the church establishment—there were men who doubted and questioned many. What would have been said if one man and another in such a day had kept back, and refused his assistance in the great struggle? No, whatever our differences, in the conflict now opening before us we should stand together, brother by brother

in charity with each other, and zeal for the cause of truth. But our question was not on this occasion with the religious doctrines of the Church of Rome; what we complained of now was, not that she differed from us, and, as we thought, from truth, but that she would not allow fair debate and tolerant discussion—that when the scales were turning against her she would always throw the sword of the magistrate, and the axe of the executioner, and the chains of the gaoler, and the bludgeon of the mob, into the rising scale. This was the danger that brought that company together. But was it panic? Was there justification for the fear? Other speakers would tell them how upon the continent the axe and the prison and confiscation were doing their work against those who read the gospel. But how was it even in our own country? In Drogheda, under the very wing of Primate Cullen, two men, whose only offence was that they preached the gospel to willing ears and thirsty hearts had been tracked and followed by a mob (by whom instigated he would not say—that was a matter for judicial inquiry), and they were beaten till one of them hardly escaped, and the other at the latest account was sobbing out the last breath of failing life under the cruel injuries he had received [loud cries of "shame."] What, in September last, wrote the *Rambler*—a periodical published by the Roman Catholics in this country, and representing the sentiments of the more cultivated Roman Catholics of England?—[Our readers are familiar with the passage and aware of its repudiation by other Catholic journals.] What was said in the *History of England for Catholic Children*, indoctrinating earliest youth? Here was a passage referring to the reign of Mary, and the burning of the reformers:—

It is very difficult now to say what should or should not be done. The whole country was unsettled and diseased with heresy, and it was clearly impossible to stop it by gentle means. In this case, you know, when men are determined to destroy not only their own souls, but the souls of many others, they are to be treated as malefactors, and are given over by the Church to the law to be punished.

What was said by the French *Univers* of John Huss and Martin Luther? To cite the highest of all authorities, the Pope himself—what was the account given in the Catholic paper, the *Tablet*, of the allocution of Pope Pius IX. of the 5th of September? It related to the concordat between the Pope and Spain; it stated that all ecclesiastical property unjustly confiscated was to be resumed; that all property which had been or should be given to the Romish Church was to remain immutable and inalienable; and that all colleges and schools, public and private, were to be placed under the entire and absolute control of the bishops. It went on:—

But it has also been decreed that all the magistrates of the kingdom shall do their endeavour to secure that due honour, observance, and obedience shall be shown by all to the ecclesiastical authority and dignity.

To this was added—

That the most illustrious Queen and her Government promise to give all assistance by their powerful patronage and protection to the aforesaid bishops, when, in the exercise of their pastoral office, they shall have occasion to restrain the wickedness and audacity of those men principally who impiously seek to pervert the minds of the faithful, and to corrupt their morals, and when they shall have to scatter and drive away from their flocks the detestable and dire plague and ruinous evil of perverse books.

Nor were these mere words; here was their application in the case of a work published lately by a professor at Turin, who had written two works on ecclesiastical law, in which he had laid it down that the Church should employ moral and religious influence, but not the power of the sword and of the magistrate to carry out her views. Out came a rescript from the chair of St. Peter, "In the sixth year of our Pontificate," forbidding the work to be read, under pain of the greater excommunication. The Pope said,—

By such a doctrine and by such maxims the author tends to destroy the constitution and government of the Church, and utterly to ruin the Catholic faith, since he deprives the Church of its exterior jurisdiction and coercive power, which has been given to it to bring back into the ways of justice those who stray out of them.

Here, then, was a system of the most deadly intolerance against every thought which erected itself in opposition to the doctrines and superstitions of Rome. Would England, the refuge of the oppressed, stand by and not put forth her hand, and give the influence of her policy, to rescue these nations from the grasp of the Pope? If we wanted liberty at home preserved to us—if we wanted purity of faith and safety of person and of conscience extended abroad—there was but one way, and that was by the legitimate use of that great instrument of public opinion, of public sentiment and public union, which prevailed in this country:—

Let us (the speaker concluded) join as one man to use all our influence, and take no rest, and suffer no pause, until throughout Europe this great conflict now opened between religious liberty and the most fearful tyranny should be disposed of. We emancipated the British slave, whose manacles were on the body, but not always on the soul. Let us carry our triumphant, our universal emancipation, to the conscience and the mind, and secure for men, in spite of popes and priests, that power to read, and think, and pray, which might make them peaceful and virtuous here and happy hereafter [cheers].

The Chairman here stated, that he had received among the letters of apology for absence one from Earl Ducie, who stated that, having formerly voted for the Maynooth grant, he should have been glad

of the opportunity of giving his reasons for an entire and total change of opinion [cheers].

The Rev. Dr. Tidman, Secretary of the London Missionary Society, seconded the resolution, and insisted that, whether Churchmen or Nonconformists, those engaged in this Alliance were here of one heart and of one mind, united in the great principles of evangelical Protestantism, and not only thinking alike and feeling alike, but determined also to strive together. Not that they were going to exhibit the spirit they condemned. He was willing to give to every Papist the liberty he claimed for himself—the right to teach, and use moral influence to enforce the lessons he inculcated; but no more. Let us have a fair field and no favour; let us meet on just and equal terms; let us not have the sword of the magistrate and the thumbscrew thrown into the scale against us [hear, hear]. Let us have an honourable conflict, and we need not fear the issue [hear, hear]. Perhaps, after all, we must not complain too much of Cardinal Wiseman and "his coxcombical suite of bishops;" if we had not had them there might have been other "intrusions." The members of the Established Church might think that a happy event which had unmasked the men who were eating Protestant bread and supplanting Protestant principles [great cheering], teaching Romanism in its most insidious, because its most disguised form. Better have Cardinal Wiseman, with all his pomp and insolence, than Popery shrouded by sophistries, and put forth with all the subtleties of eloquence and philosophy. That form of Romanism would have been most likely to eat out the very spirit of this Protestant nation, and to prepare the people for all the deeds of darkness of which it would have been the precursor. Men's eyes were opened now. We should not hear anything more now about the endowment of the Catholic priesthood. Whoever might be First Minister, he would be a brave man that should propose that. The rev. speaker proceeded to exhort and encourage the meeting to gird themselves for the conflict opening upon them. It could have but one issue; and already the ear might catch the glorious sound that was floated on the breeze, "Babylon the great is fallen!" [cheers.]

The Rev. R. Burgess, rector of Upper Chelsea, moved the second resolution:—

That the recent movements of the Romish priesthood throughout Continental Europe, coupled with their late aggressive proceedings in England, prove the existence of a settled purpose to overthrow religious freedom; while their success in France, in prosecutions for the sale of controversial tracts, and in preventing the circulation of the Holy Scriptures, shows to what an extent that freedom may be curtailed, even under a constitution framed to secure both civil and religious liberty. That this meeting, therefore, approves of the purpose of the committee of the Protestant Alliance to interpose, whenever practicable, in behalf of those suffering wrong at the hands of that priesthood; and it calls upon the Protestants of all countries, and especially upon those of the United States of America, to unite with the people of Great Britain in defence of those principles of the glorious Reformation for which our ancestors laboured and suffered.

The rev. gentleman supported his resolution by giving an important statement of the condition of France in relation to religious liberty,—with which circumstances had made him well acquainted:—

France presented an anomaly such, perhaps, as history never saw. It was a republic with universal suffrage; the principles of liberty were proclaimed far and wide upon a larger basis than was ever laid in modern Europe, and yet nowhere was the power of Popery and the Romish priesthood more rampant. The reason was this—the political power of Rome was always greatest where civil government was weakest. It was marvellous to look at the power the priesthood had acquired in France. Under the monarchy of Louis Philippe, it was restrained within somewhat reasonable limits. That monarch had the courage to drive back the Jesuits into the shade, and to resist the demands of the bishops to have all education placed in their hands; and he was liberal enough to allow two Protestants to hold the office of Minister of Public Instruction. The priests were not seen in the streets with their processions; but in February, 1848, they came out to officiate in public under the shouts of the multitude, and, embracing the republic they despised in their hearts, blasphemously assimilated the trees of liberty to the cross of Calvary. Ever since that time the Government had been anxious to pay them every kind of compliment. There were 80 episcopal sees in France, and upwards of 40,000 clergy, and those bishops and clergy received in 1850 out of the public Treasury a sum of £1,600,000 for their salaries. There were 240 diocesan buildings maintained by the State, under the name of public works. There were about 38,000 churches, and more than one half that number of priests' houses, maintained at the expense of the State or the municipalities. At a moderate estimate, that would be as large a sum as the former, so that religion cost the Republic of France not less than £3,000,000 per annum. There was another item, that of surplice fees. It was difficult to get at the amount, but in Paris alone they amounted to £200,000 a-year. Such was the wealth they were deriving from the hard earnings of the people. Besides these 80 bishops and 40,000 priests, the *Clergy Almanack* enumerated 2,500 religious establishments, apart from monasteries, and these were independent of the clerical colleges—the Maynooths of France [hear, hear] and laughter]. All these resources were at the disposal of the bishops, the bishops at that of the Pope, who thus became a generalissimo more powerful than the Minister at War. Not fewer than 30,000 out of the 40,000 priests, called rural clergy, had no civil or political existence, but were entirely at the disposal of the bishop, who could, without cause assigned, dismiss any one, so that there were 30,000 men, upgrown men in France, who submitted to such a state of things in a Republic which affected "equality, liberty, and fraternity." The priest had got possession of four things—the school, the provincial judgments, the press, and the tribune. They had got possession of the school, the rising generation. Instruction was said to be free, but it was directed by one supreme board, of which the Minister of Public Instruction was, of course, the president, but which comprised also four archbishops or bishops, three Councillors



of State, eight members named by the President of the Republic, only one minister of the Reformed Church, elected by the consistories, another of the Confession of Augsburg, and a member of the Israelitish synagogues—so that the poor solitary Protestant pastor was swamped. The composition of the local councils was similar to those of the general board. Next they had invaded the provincial judgments. They had instituted prosecutions against our Protestant brethren in France, which the laws had not been able to make head against. He could quote twenty instances, but would confine himself to two—one occurring in a town at no great distance from Paris, and the other in the centre of France, where the Protestant pastors were arrested by the local authorities during the present year, and who were only acquitted on their cases being brought before the metropolitan courts. The pretence was that the meetings they held for worship were Socialist clubs. He had now, however, received a very pleasant piece of intelligence bearing upon this point. The Court of Cassation had decided a few days ago that every religious meeting, whether it was a body whose religion was recognised by the State, as the Consistorial body, or like what was called in Scotland the Free Church, was legal, and not to be disturbed [cries of "hear, hear"]. An excuse had been found for stopping many of these meetings, because the pastors who presided over them were not natives of France, but often Swiss, for instance. The Court of Cassation had settled, however, that though such meetings were presided over by a foreigner, they were still legal; so that he (Mr. Burgess) could now go and preach in France without being arrested and taken before the Procureur, as was the case in 1849, for attending a Protestant meeting in the city of Alençon [hear]. Let it not be supposed, however, that the battle was over, for they would no doubt still hear of rural authorities sometimes arresting parties, and then it would go off as the miracles of Rose Tamisier had done,—as a "mistake" ["hear, hear," and laughter]. Further, the priests had, to all intents and purposes, subdued the press as to religion. They no longer found that department of the journals called the *feuilleton* directed against the Jesuits, as was formerly the case. If any journal dared to attack them, it was sure, as a consequence, to suffer in its circulation through their influence. Certainly we were in a much better position in this respect than they were in France [hear, hear]. But, it was well known that hundreds of communes were calling for the gospel. He had had a letter that week from Paris, telling him that, if our friends there had a hundred ministers, they could find for them a hundred congregations, willing and attentive, in different parts of the country [hear, hear]; and as soon as this weight of the military government was taken off from the people, and they were permitted to have whom they would to teach them the way of salvation, he had it from parties in France well able to judge,—he had it from a man high in office in France at that moment,—that one half of the country, within a very little time, would embrace the Protestant religion [cheers].

The Rev. W. Chalmers, in seconding a resolution, asked:—

Why should not a million of Englishmen enrol themselves as members of this Alliance, and furnish Protestantism with £500,000 of money to carry out its objects, offensive and defensive? for he went for an aggressive movement to carry the war into the quarters of the foe, not against the liberties of Roman Catholics, but against the Papacy itself; against that politico-ecclesiastical organization which, appropriating to itself exclusively the title of "the church," aimed only at secular and mundane objects; which, under the name of religion, aimed at a political ascendancy fatal to national independence and religious freedom [loud cheers]. Why should they not aim at the final extinction of Popery itself? Away with the idle distinction between the spiritual and temporal power; if the Pope tried to shelter himself behind his spiritual, he must take the consequences of the blow which struck at both [great applause].

Sir C. Eardley moved the third resolution, which was as follows:—

That this meeting desires to express its sense of the contrast afforded to this retrograde movement in France and elsewhere, by the protection recently given by the government of Piedmont to the ancient Church of the Waldenses, and by the firmness with which that Government has withstood the arrogant pretensions of the Papal priesthood. It trusts that the house of Savoy may have the honour of carrying on to completion the work of liberty of conscience, the surest guarantee of civil freedom and national prosperity. And it desires to express its firm conviction, that in maintaining the independence of the Sardinian crown against the aggressive claims of Rome, the Piedmontese Government may rely on the warmest sympathy of the people of Great Britain.

He wished first of all to mention that Mr. Burgess, in reference to France, did not notice two circumstances which should be mentioned. One was, that the tracts of M. Roussel, which were circulated with perfect liberty during the reign of Louis Philippe, had now been seized, and the Government of the Republic had put the printer and the publisher into prison [hisses]. The other was, that one of the last acts of M. Leon Faucher, the late minister, was that of sending a circular to the prefects of departments, enjoining them not to allow the Protestant version of the Scriptures to be *colporté*. Last week he waited upon Lord Palmerston with a deputation on the case of a British subject who had been thrown into prison—he alluded to Dr. Marriot, who had published a tract against the Jesuits, which was circulated in Carlsruhe. The tract had been seized there. Dr. Marriot went to protest against it, and had been arrested, and was now in prison. [cries of "Shame!"] Only about a fortnight ago, Marshal Radetzky marched into a Protestant church at Milan, and turned the congregation out, because he said they had not only worshipped (which they had liberty to do), but elected a committee to manage their affairs [laughter]. Two individuals kept a boarding-house in Florence, where some of their brethren came with their Bibles under their arms, intending to rendezvous there, but to adjourn to another place, because of the suspicions of the police; and for being there, on their way to another house to read the Bible, they were committed to prison. A professor of canon law at Turin

was excommunicated, although his sentiments were almost word for word with those which Cardinal Wiseman had endeavoured to persuade us were the sentiments of the See of Rome. The Government, however, greatly to their honour, had appointed a professor of similar sentiments, and he (Sir C. Eardley) hoped the Alliance would assist the people of Piedmont in their struggle for religious freedom. He should like to see a deputation of Protestant Christians to the continent of Europe, with Lord Shaftesbury at their head [hear, hear], who should speak in the name of British Protestantism in favour of civil and religious liberty. It would be well for them to go to Paris, and ask the Government of France whether it was Republicanism to put men in prison for reading the Bible? It would be well for them to call at Carlsruhe, and inquire about Dr. Marriot. But no; Lord Palmerston was doing that [cheers]. It would be well for them also to call at Turin, and tell their brethren there that, whoever might be against them in Italy, they had the earnest support of the people of this country [applause]. It would be well for them to go into the prisons of Florence and tell those humble Christians there that they had the sympathy of England [renewed cheers]. He could cite innumerable cases demanding that this sympathy should be given. At this moment the balance was trembling in Portugal whether the principles of religious liberty could be established or not; and he was told that the presence of two or three Englishmen there, expressing their sympathy with the cause, might turn the scale in its favour; and anything which took place in Lisbon would vibrate at Madrid. At that advanced hour, he would only add that here, at home, we must get rid of Maynooth [cheers]. If Parliament did not yield to the feeling of the country, there must be another Anti-Maynooth Conference—a meeting of representatives from every town—and we would then see if members of Parliament would let their politics (Protection or Free-trade) stand in the way of their yielding to the intentions of the Protestant people [renewed cheers].

The Rev. F. Close, incumbent of Cheltenham, who seconded the motion, reminded the meeting of the case of Queen Pomare and Tahiti. He also called attention to a recent pamphlet, stating the case of two Italian priests who were converted from Romanism in Egypt, where they had been sent as missionaries, and who stated that such converts were sent off by the French consul to the Inquisition at Rome. In allusion to the promising state of the Protestant Alliance in Cheltenham the speaker said all the clergymen of every denomination had joined it except the Romish priest and the Unitarian minister, who had not been asked.

A gentleman in the body of the hall here attempted to address the meeting, but they were not at all disposed to allow him to interrupt the proceedings, and the chairman observed that the tickets of admission bound every one using them to abide by the decision of the chairman, and his decision was that the gentleman should hold his tongue and sit down. The person so addressed sat down accordingly, and that, like the other resolution, was carried unanimously.

The Rev. C. Prest, Wesleyan minister, moved the last resolution:—

That, as the nearest and most practical duty of the British people, an earnest endeavour ought forthwith to be made to terminate that intimate connexion with Rome into which this Protestant nation was brought in 1845, by the act which settled upon Maynooth College a permanent national endowment. And that for this purpose petitions to both Houses of Parliament be now adopted, praying for the immediate and total repeal of that enactment.

Mr. Prest went over the various pleas for the establishment of Maynooth, and argued that all of them failed, or had been falsified by the result. The endowment of Maynooth was a national sin and a national blunder, and the sooner we got rid of it the better.—The Rev. Dr. Begg, in seconding the resolution, said, if England thought of "other measures"—of sending the cardinal, with a free passage, back to Rome; and, if he was the friend of liberty, they had great need of such a prince of the Roman Empire at this moment [laughter]—of putting down secret Popery here, of opening the nunneries, of giving the word of God to Ireland and to the continent—in all these things Scotland would be cordially with her [cheers].

Mr. J. C. Evans supported the resolution, explained the mode in which the Maynooth grant was applied year by year, and recommended the formation of Protestant alliances in every town in England.

The following is the petition that was adopted:—  
TO THE HON. THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The petition of the undersigned inhabitants of London and Westminster,

Humbly sheweth.—That your petitioners witnessed with great concern the endowment granted by Parliament in the year 1845 to the Romish College of Maynooth, believing, in common with vast numbers of their fellow-countrymen, such endowment to be indefensible in principle, and at variance with sound policy.

That your petitioners believe that subsequent events have shown that the reasons of expediency by which that measure was then sought to be defended were altogether founded in error; that the fruits of that endowment have been entirely different from those which were anticipated by its promoters; and that the worst predictions of its opponents have been fully realized.

Your petitioners, therefore, feeling an increasing repugnance to that measure, pray that your hon. House will repeal the act of 1845, and will withdraw the support given to that college as promptly as may be consistent with the engagements entered into with the parties now holding office under that act.

On the motion of Mr. Frewin, M.P., a vote of thanks was given to the noble chairman by acclamation. Lord Shaftesbury replied, and the Rev. Dr. Steane concluded with prayer. The meeting lasted nearly six hours.

#### SIR JAMES BROOKE, ON CHRISTIANITY IN BORNEO.

At a meeting of the Lambeth Auxiliary to the Society for the Propagation of the Gospel, on the evening of yesterday week, the Rev. T. F. Stooke gave a lecture on the Borneo Mission. The redoubtable Rajah of Sarawak was present, and followed the lecturer in a characteristic speech. In reference to the mission, he said:—

If Christianity is to be introduced at all, it must be introduced in a Christian spirit, or we want it not at all. If any particular church is introduced into Sarawak—and the Church of England is the Church in which I have been bred—we claim nothing for it. If we claim toleration, that is as much as we have a right to expect amongst a heathen people. We ask only that toleration which we give to others; we only hope to teach them by persuasion and by kind means. If we fail, we cannot help it. If we ask a bishop, surely, in the Church of England, that is the very simplest matter of discipline. You might as well talk of a regiment without a colonel as clergy without a bishop. These are but the very simplest views of the question. These are the views which I have always held; they are the views which I will always recommend and act upon. And if to-day, in Sarawak, the Christian religion becomes a religion of division and uncharitableness, I hope it may leave the country. It is a subject always deeply to be considered, very deeply to be borne in mind by all Christian people, how they approach a Mahomedan or a Hindoo population. It is not zeal for our own religion that will convince, for an undue zeal may beget an undue zeal in opposition to it. There is but one way, and that way is the Christian way; it is mild persuasion, and mild persuasion alone that will convince this people. It is in the hands of God whether it shall be to-morrow or a thousand years hence—that is not the business either of this assembly or of a Christian people. I will say, too—for I am deeply and personally interested in this question—that we must watch the Christian community; for the lessons of history teach us that Christians in a distant land do not always preserve that unity and that Christian spirit which they ought to do. And should these things raise difficulties in our path, remember that I have mentioned them, and remember that we need support from home to help us through them.

But whatever was done for Christianity in Borneo, he was the organ through which it was to be effected. His court of justice was the simplest court in the world. There was a round table, at which all assembled, of whatever creed or condition, and all had a right to speak. The proceedings were conducted in the Malay language, and the natives were, consequently, able to understand them. Those natives were not at all inferior to the people of England in the staple of their minds, but they wanted culture. He had often wished for certain things to which they were opposed as being antagonistic to their customs; but a little patience generally removed all obstacles. When he wanted to alter a law, he called a meeting, and told them that such and such things appeared unsuitable. The chiefs then called a meeting of their tribes, and a favourable report was generally received from them. The natives would bear no insults; they carried their daggers by their sides, and were as ready to use them as an Englishman was his fist. When any man amongst them was accused of murder, or any other crime, he was not confined, nor was any insult offered to his feelings. Last summer, a young man, about twenty-eight years of age, who had been constantly about his (Sir J. Brooke's) house and at his table, who was, in fact, very well known to him, was accused of murder:—

I sent for him in the evening, and took him into my own room. He had his weapon on; he was one of the chiefs. I said to him, "Rajah Lee, you are accused of murder. You know the custom of the country; you know I have a friendly feeling towards you; I am very sorry, but you must be tried, and if found guilty you will be put to death." He said, "Certainly, if I am found guilty I will suffer death, I will do you no harm. Do you think I would do you any harm, or the native chief (referring to one present) any harm?" I said, "No, I don't suppose you would, for you are friendly to me; but I know that at this moment you would if you felt inclined." He said, "Why?" I said, "You have got your dagger on, and I am sitting close to you at the table." He instantly pulled it out, passed it across the table to me, in the sheath, and said, "You take that" [cheers]. I refused to take it, saying he was a man of such respectability that I was sure he would submit to the laws. I said, "Go away to-night, but come to the court at twelve o'clock the day after to-morrow; you must be tried for your life; and remember, you will be put to death if you are found guilty." He said, "Give me a fair trial; I will be there." He came; he was in the court unarmed; I am happy to add, he was acquitted [cheers]. The judges and the jury immediately got up, and all shook hands with the prisoner, for we were all very glad of it; he was a very good man, and I believe he was perfectly innocent.

Sir James Brooke then reverted to the great benefits Borneo would derive from the establishment of a bishopric there, and expressed a hope that the scheme would meet with general acceptance throughout England.

AN EXEMPLARY CLERGYMAN.—The Rev. William Townsend, rector of Aghada, a remote village in the County of Cork, having undertaken a journey to Belfast, for the purpose of learning the most approved modes of the cultivation and management of flax, so as to be enabled to impart instruction to the farmers in his parish, some of the incidents in the rev. gentleman's experience, since the commence-



ment of the famine years, may be profitably alluded to. He first discarded eleemosynary aid, save to the sick. His chief means of giving employment were the drainage of land. By means of the capital placed in his hands by the benevolent, he has effected the drainage and reclamation of 116 statute acres. None of this capital was lost; every penny found its way back, to be again usefully employed. He has now at command a floating capital of £700. He advanced money to small farmers and landholders, for the purchase of seed and food, and, in no single instance, had there been default in repayment. He has now tailors, shoemakers, smiths, carpenters, and wheelwrights, employed amongst the men; and dressmakers, stocking-knitters, lace and crochet workers, &c., &c., amongst the females. No overseer is employed. The people have been taught industrious and cleanly habits. The small apportionment of 8d. a-week for each member of a family has been found sufficient. The people get plenty of wholesome food, and enjoy perfect health. A sum over £1,600 has passed through his hands this year, in carrying out this system; and now, with all his heart and soul, he is determined to devote himself to the culture and preparation of flax. He experienced difficulties attending the first introduction of the plant, but now there are 150 acres sown with flax in his parish. The most positive proof of the good which has resulted from these stirring deeds is to be found in the fact, that there is no one deserted farm in the parish of 12,000 acres, and that the poor-rates are but one shilling in the pound. Such a precedent must have the best effect, as if the clergy and gentry generally of the country would act up to the example thus set them, the cry of destitution and misery would soon be stilled, and comfort and competence again bless the country.—*Banner of Ulster.*

THE LONG-EXPECTED THURLES STATUTES are now announced by the *Nation* as printed and in course of distribution among the Roman Catholic clergy. "They form a thin octavo volume of between 200 and 300 pages, and are, of course, written in the language of the Latin Church. The greater number of the statutes deal with the manner of administering the sacraments in accordance with the Roman ritual. They prescribe the place and time, wherever it was found necessary, in order to restore the practice to a strict conformity with the custom of Catholic countries. But the statute most anxiously expected is that which deals with the provincial colleges. It directs the immediate withdrawal of ecclesiastics from all connexion with them, and punishes disobedience by suspension from all ecclesiastical functions. The publication of the statutes in each diocese is, we understand, imperative; and hence the deans and other clerics holding office in any of the colleges will forthwith come under their operation. There is no direct prohibition against lay Catholics attending them, beyond that implied in the entire withdrawal of ecclesiastical guidance or sanction." An edition of the statutes in English was in course of preparation, but within a day or two a mandate has gone forth suspending the publication until further orders.

CHURCH-RATES AT ISLINGTON.—The seizure at the house of Mr. Miall is referred to elsewhere. It was for the same rate as that for which Mr. Mabbs and Mr. J. C. Williams suffered distraint in July last; the authorities having waited until, as they supposed, things had got quiet again, before proceeding against the third recusant. For the same reason, we imagine, they have only recently made a return of the proceeds of the former seizures; from which it appears, that notwithstanding that the goods taken were worth considerably more than the amount demanded, they have, in each case, realized less than the amount claimed! The demand originally made upon Mr. Williams was for one and fourpence; the sale of the goods has produced just the odd fourpence above the legal expenses! The half-yearly vestry meeting is close at hand, and we suppose that this new seizure is intended to keep down the "party-spirit" which the Evangelical Church folk of Islington whiningly denounce.

THE BISHOP OF SALISBURY AT HOME.—Few prelates, probably, give more practical refutation to the vulgar prejudices abroad, as to the uselessness of bishops, than our own estimable Diocesan, when the Parliamentary vacation releases him from his legislative duties. While every day finds him actively engaged in the promotion of some useful work, or in furthering (and contributing to) some work of benevolence in his diocese, every returning Sabbath finds him teaching from the pulpit, and in this city especially, his Sunday evening at St. Thomas's church causing the assembling of the largest congregations ever known within the walls of a country parish church. Of late, his lordship has regularly devoted his Sunday afternoons to the instruction and consolation of the unhappy inmates of the Female Penitentiary here; and, indeed, it would be difficult to point out any public institution or object amongst us which has not the advantage of the bishop's personal services and pecuniary support.—*Hants Advertiser.*

THE ST. ALBAN'S BRIBERY COMMISSION re-opened its sittings on Monday, and examined the Hon. Mr. Craven and Mr. Repton, candidates for the representation of the borough in 1847. Mr. Wilks, another of the candidates at that time, had been summoned, but sent a physician's certificate of severe and alarming illness. Some additional important evidence was taken; and certificates were granted to all the witnesses who desired them, and had given their evidence in a satisfactory manner. The Commission then adjourned to the 25th of January.

## THE ANTI-STATE-CHURCH MOVEMENT.

### ABERDEEN.

A public meeting was held in the hall of the Mechanics' Institution on the evening of Tuesday week (Nov. 25th), for the purpose of hearing addresses by a deputation from the Anti-state-church Association, consisting of Mr. Edward Miall and the Rev. Mr. Baynes, of Nottingham. On the platform we observed the Rev. Messrs. Angus, Wallace, Arthur, Ritchie, Pirie, Brown, and Wight; Counsellors Macallan and Lealie, Mr. Leslie, Mr. Maitland, Mr. J. H. Wilson, and Mr. James Fraser. The audience, though not numerous, was highly respectable.

The Rev. D. Arthur was called to the chair, and the meeting having been opened with prayer by the Rev. Mr. Wight, the chairman addressed the meeting, and, in the course of his speech, said, that like a great orator, now deceased, who once described himself as the best abused man in Europe, so the Anti-state-church Association may take credit to itself as the best abused society in England. This Association, ever since its commencement, has, like a storming party mounting a breach, had the misfortune to be placed under a cross-fire. He hoped their friends might be able to say to-night that this cross-fire is not felt now, at least, to be a very gallant one [cheers].

Rev. Mr. Angus moved the first resolution. He said that Scotland had sent some light on the subject to England at one time, and he was glad to know that this light was still existing there; partly through the labours of the British Anti-state-church Association, but not altogether through their labours. There was, perhaps, something due to the kind co-operation of the Established Church [laughter, and cheers]. It is well that a little of this light is travelling back again; this is nature's way and God's way. He believed that this holy fire that had been kindled by them would never go out until they had attained their object, the principles of which he believed to be true, as the word of God itself was true [loud applause].

Mr. J. H. Wilson, in a short and pithy speech, seconded the motion.

Mr. Baynes then addressed the meeting at considerable length. He began by expressing his thanks for the kindness and courtesy which had been shown to him, a perfect stranger, since he entered Scotland. In referring to the use of the press he gave some humorous sketches of the way in which the deeds and appearance of different persons of note were represented by different writers; and continued, a great many people did not know what sort of animals Nonconformists were, they heard such curious stories about them. But there were men who could put these deeds in their proper light, and so let our children get the truth about them. The Association was, therefore, improving our literature. This surely was a good work [cheers]; and the cause it was engaged in was as much the cause of Scotchmen as of Englishmen. Mr. Baynes, amid great applause, concluded with an earnest and eloquent appeal on the righteousness of the cause he advocated, and the principles it involved.

Mr. Miall followed. He commenced by remarking that he knew not how it was, but he always felt somewhat inspired whenever he crossed the Scottish border. There might be something in the natural atmosphere to create this, or the deeds which Scotchmen had done in times past, or the thoughts they had breathed, might still be floating about, and ready to fall upon any congenial mind that entered their country. He had the most pleasing reminiscences of his former visit to Scotland, and to Aberdeen particularly; indeed, he felt quite at home, and ready to speak from his heart what his heart told him—that they and he had a community of interest [applause].

Mr. Maitland moved a resolution, expressing the high gratification with which the meeting had listened to the addresses of Messrs. Miall and Baynes, which was seconded by Mr. James Fraser, and cordially agreed to.

Mr. Baynes, in returning thanks, referred to the fund now raising for the "Library for the Times." He said that one friend in Dunfermline (Mr. Erskine Beveridge) had lately given them a hundred pounds, and they would be very glad to receive another hundred in Aberdeen. Mr. Baynes then moved a vote of thanks to Mr. Arthur, the chairman; which, having been heartily responded to, the meeting adjourned.

MONTROSE.—A numerous public meeting assembled in the Guildhall on Wednesday, Nov. 26th, for the purpose of hearing Mr. Miall and the Rev. Mr. Baynes as a deputation from the Anti-state-church Association. The Rev. Messrs. Hyslop and Anderson, of the United Presbyterian Church, and the Rev. Mr. Hercus, of the Independent, were on the platform. Mr. Hyslop was called to the chair, and the meeting being opened with prayer by the Rev. Mr. Hercus, the chairman made some opening remarks; after which Mr. Miall addressed the meeting, being followed by Mr. Baynes in a speech containing much humour and eloquence, and in every respect well fitted to make an impression on a popular audience. The Rev. Mr. Anderson moved a vote of thanks to the deputation, and Mr. Miall also moved one to the Rev. Mr. Hyslop for his conduct in the chair, both of which being enthusiastically responded to, the meeting separated.—Abridged from the *Montrose Standard*, which, in an article on "Voluntarism," says:—"Assuming that, in these statements, we are borne out by Scripture, and the history of the early Christians, and that no special form of Church government is held forth as being in any way essential to salvation, is it not foolish for

any of our clergy, who have all adopted expediency to keep up a war of recrimination, which, instead of being tempered by Christian charity, too often shows rancour and malignity, the poisonous tongue of slander, and a melancholy exhibition of the worst passions of the human heart?" It flatly denies that the property of the Church is the property of the people at large; throwing "back in the teeth of those who make the assertion, that they advocate spoliation as complete as if the coats were to be taken off their backs, or their churches plundered by a lawless rabble. The property of the Church never belonged to the nation; it never arose from taxation or national revenue; it never was in the Exchequer, nor did it ever come out of it." . . . The Voluntary system "might have existed in large towns, but what would have become of the country? All beyond the precincts of our cities would have been left a moral wilderness, which would perhaps have been cultivated by the Church of Rome. Voluntaryism may be very beautiful in theory, but, when reduced to practice, in certain conditions of society, it is found to be far less efficient in spreading the gospel, and keeping up a respectable Christian ministry, than a Church Establishment."

SCOTTISH TOUR.—In addition to the meetings already reported, Messrs. Miall and Baynes attended others at Dunfermline, Perth, and Dundee; reports of which, however, we are unable to furnish in our present number.

BATH.—A lecture upon the "Separation of Church and State" was delivered at the Somerset-street School-room, on Monday, Nov. 24, by J. Kingsley, Esq., of the Anti-state-church Association. There was, says the *Bath Journal*, a "considerable number of persons present, but certainly not such an attendance as the importance of the subject, either in its financial, social, or religious aspect, demanded. The Dissenters of Bath, as a body, are not true to their principles. Satisfied to wrap themselves in the fancied security of the 'toleration' wrung from the dominant sect by their forefathers, they have neither boldness nor consistency enough to complete the work of equality in religion either for their own or their children's freedom. The magnitude of the subject must, however, in time, force itself upon the attention of the country, and, once cast it into the crucible of public judgment, the monster iniquity—a State Church—will so shrink before the test of reason, as to be theretofore known only as a thing of the past; whilst true religion, unshackled either by the patronage or the restrictions of the State, will be free to influence the minds and hearts of men by its own intrinsic purity and truth." The Rev. D. Wassell occupied the chair. Mr. Kingsley delivered a lecture of some length, which is well reported in the journal already quoted from, after which Mr. Edward Saunders addressed the meeting in an able speech. He recorded some instances of gross priestly intolerance which had come under his own knowledge. He concluded by moving a vote of thanks to Mr. Kingsley for his interesting, instructive, and valuable lecture, which was seconded by Mr. G. Cox, and agreed to by acclamation. Mr. Wassell again ably addressed the meeting, and a vote of thanks having been voted to him upon the motion of Mr. Samuel, seconded by Mr. Archard, the meeting separated.

PLYMOUTH.—Mr. Kingsley delivered the first of two lectures on the "Union of the Church with the State," on Friday last. Thomas Nicholson, Esq., occupied the chair, and a vote of thanks was proposed by Rev. Samuel Newth, of the Western College, and the Rev. J. Barfitt. Mr. Kingsley was announced to deliver the second lecture, on the "Administration of Ecclesiastical Revenues," on Monday last.

ISLINGTON.—The first of the course of biographical and historical lectures, already adverted to in our columns, was delivered at the Denmark-terrace school-rooms, Park-road, Islington, on Thursday evening last, to a very respectable auditory. The subject was, "Constantine, or State-churchism in the bud," and the lecturer the Rev. William Forster. Glancing at the early history of Constantine, he described the motives which probably led him first to tolerate Christianity, and then to obtain the mastery over the congregations, who, unhappily, were prepared by previous corruption to submit to his advances. The aggrandisement and cupidity of the bishops and clergy enfeebled the Church, until, step by step, Constantine's domination was complete. He exempted the property of the Church from taxation, and the Church gladly accepted the bribe. The organization of the bishops and presbyters by law followed. Exemption from certain civil duties drew crowds of worthless ministers into the clerical ranks. Churches were presently built, and ministers maintained out of the public funds. Constantine took upon himself to settle disputed points of doctrine, which arose, spite of his efforts to secure uniformity, and to banish heresy resorted to persecution. The results of all this, in the weakness, hypocrisy, and intolerance which characterised the Church, were powerfully described by the lecturer, who, from the fulness of the information which he imparted, the arrangement of his address, and his fervid language, was listened to with marked attention, and loudly applauded. At the close, the Rev. W. Symonds proposed a vote of thanks to Mr. Forster for so admirably inaugurating the proposed course of lectures. This was seconded by Mr. J. Carvell Williams, who called attention to the striking parallelisms between the events of the past and those of the present day, which had been presented by the statements of the lecturer. To-morrow night the Rev. R. S. Bayley lectures on "Hildebrand, or the State under the heel of the Church."



## RELIGIOUS INTELLIGENCE.

**HORSLEYDOWN.**—On Tuesday, the 25th ult., a public meeting, convened by the South London Committee, was held in the Temperance Hall, Fair-street, Horsleydown, which was densely crowded. The chair was occupied by Apsley Pellatt, Esq., and the first resolution was moved by Mr. W. Rendel, who has, for some time past, been engaged in maintaining a stout fight against church-rates in Bermondsey, where such opposition had been a thing unknown for at least forty years. Mr. Rendel ably expounded the assertion of the resolution, "That a national establishment of Christianity must of necessity be an organized hypocrisy." He was followed by the Rev. W. H. Bonner, who, in a speech displaying great power of reasoning, and vigour of expression, further enforced the same idea. Mr. W. Townsend then threw in a few pertinent observations in its support. The chairman declared the resolution carried, there being only about four or five dissentients. The next resolution was moved by Mr. J. C. Williams, the Secretary of the Association, in a speech which clearly exhibited the absurdity of committing to the civil government the charge of religious affairs; "our glorious constitution in Church and State" not being made to appear any more glorious by the analysis to which it was submitted by the speaker. Mr. N. T. Langridge (an expelled Wesleyan) seconded the resolution in a short and telling speech, and it was carried without dissent. After a few words from the chairman, the meeting then separated. It is, we believe, the first meeting which the Association has held in that neighbourhood; and although the speeches were characterised less by exciting and declamatory oratory than by instructive and cogent reasoning, and though many of the audience were compelled, from want of space, to remain standing, yet there was, from first to last, the most patient and earnest attention; very few persons left until the close.

**THE NATIONAL FREEHOLD LAND SOCIETY** held its second annual general meeting on Friday night at the London Tavern, Sir J. Walmsley, M.P., president of the association, in the chair. There was a very numerous muster of members. Mr. Whittingnam, the secretary, read the report, which stated that there remained on hand some lots which had been offered to members entitled to choose, and which, on the 1st of January next, would be offered to members who were desirous of taking them, though not yet entitled. That branch of the society's business which constituted the ordinary business of a building society had been much developed during the past year. Throughout the last registration, but one claim to be registered on a lot procured through the society was disallowed on the merits, and that by mistake. The drawing of shares would in future take place every Saturday at 11 o'clock, instead of monthly as heretofore. Of £230,000 stated to have been received during the past year by freehold land societies, this society received £96,137, and out of 15,000 new members, this society obtained 4,231, and out of 25,000 new shares, 9,831 were issued by it. The nett balance up to the end of last year was £3,077 13s., out of which a dividend of £5 8s. 4d. per cent. would be placed to the credit of such members as had not received their shares, and the balance would be carried to the reserve fund. The President mentioned the names of three directors as eminently entitled to the thanks of the members for their valuable services—Messrs. E. Clarke, Monroe, and Harris. Mr. Cobden delivered a speech, which consisted, for the most part, of an amusing critique on a recent article in the *Times*:—

Some of you have seen a criticism on a late demonstration of the Freehold Land Societies, and I have no doubt you must have been struck with it. This great critic begins by wishing that he could see into the interior of a freehold land society [laughter]. But some people might have thought that it would be only modest for a person to know something about a subject before he begins to tell other people something about it. I can tell that individual who wishes to know something about these matters, that there is a society which may inspire him with that knowledge. A prospectus has just been put into my hand from the Church of England Provident Freehold Land Society ["hear, hear," and laughter]. It says that its object is to enable industrious persons to become proprietors of a freehold by the purchase of a cottage and garden, and to confer on him a vote for the county. This prospectus is signed by the Rev. Mr. Dale, canon residentiary of St. Paul's. Now, if this critic really wishes to get any information on the subject, I refer him to the Church of England Freehold Land Association.

Mr. Holder moved as an amendment to the motion for adopting the report that for the future the report set forth the outlay in the purchase of estates, the expense of management, the repayments under each estate; and that the balance-sheet of the allotments be submitted to the members without delay. Mr. Russell, the solicitor of the society, said it would be illegal to set forth these things in the report. After some discussion on the subject, the chairman put the amendment, for which but a few hands were held up. The chairman then proposed that the ten retiring directors be re-appointed, which was also carried after some objections had been urged against the mode of appointing the directors in a body, and without giving the members an opportunity of deciding on the merits of each, and an intimation from Mr. Cobden that the objection would be considered. Mr. Cullenford and Mr. Howard were re-elected auditors; after which a vote of thanks was passed to the chairman and the directors, and the meeting separated.

Mr. Duncuft, M.P., has obtained a verdict against the Lancashire and Yorkshire Railway Company, with damages and costs, for loss sustained by the unpunctuality of a train.

**TESTIMONIAL TO DR. REED.**—The Rev. Andrew Reed, D.D., having completed the fortieth year of his pastorate over the church assembling in Wiclyffe chapel, a special service in celebration of this event was held on Thursday last, that day being the double anniversary of the Doctor's birth and ordination. In the afternoon of the day, the deacons of the church, headed by Mr. Walker, now in his ninety-second year, met their pastor, for the purpose of presenting an address, unanimously adopted at a meeting of the members of the church and congregation. The address, which was engrossed on vellum, referred to the prominent points in the Doctor's career, and alluded in most affectionate terms to his labours among his own people, as well as his self-denying efforts in the cause of the fatherless and the widow, and other objects of suffering humanity. It was mentioned that in a church numbering more than a thousand members, scarcely a representative is left of those who, forty years ago, gave Mr. Reed a unanimous invitation to become their pastor. In addition to the address, the church expressed a wish that they might secure to themselves some memorial of their minister which might remain among them after he had closed his earthly labours; and they presented him with the sum of two hundred guineas for this purpose. In compliance with this request, it is understood that Mr. Foley, R.A., is charged with the execution of a marble bust of Dr. Reed. A numerous company, including many of the neighbouring ministers, with the members of the family assembled at tea in the vestry, and afterwards a public service was held in the chapel. The devotional exercises were conducted by the Rev. Messrs. Bayley, Price, of Sheerness, Smith, and Woodhouse; and the attendance was very large.

**WALSALL.**—A valedictory service was held in the Baptist chapel here, on the evening of the 24th inst., on the occasion of the removal of the Rev. J. Williams, Baptist minister, to Glasgow. The Rev. D. Wright, of Coseley, occupied the chair. After some preliminary addresses, Samuel Wilkinson, Esq., rose, and, in the name of the congregation, presented Mr. Williams with a purse of gold, as a token of their deep and affectionate respect. Mr. Wilkinson bore a high testimony to the zeal and fidelity with which Mr. Williams had discharged his duties. The Rev. A. Gordon, M.A., Independent minister, spoke of the brotherly and obliging disposition which Mr. Williams had manifested, and congratulated him on the stirring sphere of labour on which he was about to enter. Mr. Williams then took leave of his flock "in a speech of much pathos."

**HULL.**—On the evening of the 25th ult., upwards of 300 persons assembled at a public tea-meeting in the Mechanics'-hall, for the purpose of presenting the Rev. R. Johnston with a testimonial on his leaving Well-lane Chapel to take charge of the Baptist church meeting in Blackfriars-street, Glasgow. The testimonial consisted of a purse of gold, and a beautiful time-piece, bearing the following inscription:—"Presented to the Rev. Robert Johnston, by the church and congregation assembling in Well-lane Chapel, Beverley, in token of gratitude for faithful services during a pastorate of eighteen years, 25th Nov., 1851." Mr. Johnston acknowledged this token of respect with considerable emotion. The following resolution was then proposed and unanimously carried:—"That this meeting, composed of members of various Christian denominations, desires to express its heartfelt sympathy with the members of the Baptist church in Beverley, and their respected pastor." Mr. Johnston preached his farewell sermon on Sunday evening last to a crowded audience.

**MORTIMER-STREET, CAVENDISH-SQUARE.**—On Thursday last a meeting was held at No. 71, Mortimer-street, of the members and friends of the Congregational church assembling there, under the pastoral care of the Rev. Thomas T. Lynch. Tea was provided at six o'clock, after which Mr. Lynch took the chair, and read an address on the state of the Christian Church generally, and its present requirements, with special reference to the one with which he was associated, which address we understand, will be published. Dr. Lankester next addressed the meeting at some length, and concluded by presenting to the pastor a purse containing £70, subscribed by the church and other friends as a mark of the high esteem and affection they entertain for Mr. Lynch and his ministry, and as an expression of the value they attach to the faithful and intelligent labours he has exercised among them. After Mr. Lynch had expressed his thanks for so unexpected a mark of affection, the following sentiments were submitted to the meeting:—1, by Mr. Ellington—"The liberty of the pulpit—May it ever be sustained by the enlightened co-operation of the people." 2, by Mr. Rawson, of Leeds—"The Church—May its zeal and activity ever be correspondent to the claims of its position; may it gain a heroic robustness in difficulty, and find continual encouragement in increasing success." The meeting was afterwards addressed by Messrs. Theobald, Mudie, Matheson, Drew, Bendall, and other gentlemen; and the proceedings of the evening terminated with singing and prayer at 10 o'clock.

**ARTILLERY-STREET CHAPEL, BISHOPS-GATE.**—The first public tea-meeting of the congregation assembling in this chapel, was held on Tuesday evening last. About 200 persons sat down to tea. The Rev. Thomas Binney, who was obliged to leave very early, in order to conduct a service in his own chapel, expressed to the meeting, in a brief speech, his hearty sympathy with those engaged in the revival of re-

ligion in this destitute part of the metropolis; his affectionate regard for the Rev. J. J. Steinitz, who had taken upon himself the arduous task of re-opening Artillery-street chapel under circumstances by no means propitious; and his fervent hope that this new effort of Christian faith and love might be attended with abundant success. The Rev. J. Kennedy, M.A., being also compelled to retire for the same reason as that stated by Mr. Binney, echoed the wishes of that gentleman.—After the tea, George Simmons, Esq., was called to the chair. The Rev. J. J. Steinitz then gave a succinct account of his connexion with Artillery-street chapel, and of the condition of the institutions which have been established under its superintendence. He stated that he commenced his duties on the last Sabbath of August of the present year, that the chapel was then in a miserable and dilapidated state, and that a mere handful of people was in attendance upon the ministry of the gospel. The chapel is now commodious, and the congregation has greatly increased. At the beginning of October a Sunday-school was established, which numbers at the present time eighty-six children, twenty of whom are the children of Jewish parents in the neighbourhood. A Tract Distribution Society, a Benevolent Society for the Relief of the Destitute Sick, and a Mutual Improvement Society, have likewise been established. Many ministers and friends from various parts of London testified their cordial esteem and sympathy for Mr. Steinitz by their presence.

**COMMERCIAL-ROAD EAST.**—The General Baptist chapel, opposite, Phillpot-street, was re-opened for public worship on Thursday, the 13th, and Sunday, the 16th November. The Hon. and Rev. Dr. W. Noel, M.A., J. Leifchild, D.D., J. H. Hinton, M.A., and G. W. Pegg, minister of the chapel, preached on the occasion. The chapel has been enlarged about twenty feet; and the addition of extra galleries, an organ, and two large chandeliers, suspended from the ceiling, add greatly to the elegance and accommodation of the place. The services were exceedingly well attended, and in one instance crowded to overflowing. On the following Tuesday between 300 and 400 persons took tea together in the newly-erected school-room, which is erected on a somewhat novel principle, being built over the chapel, and will accommodate about 500 children, with class-rooms for the older scholars, librarian's-room, &c.

**BEXLEY NEW-TOWN.**—On the evening of Wednesday, the 19th ult., an interesting public service was held at the Athenæum, Bexley-heath, Kent, for the purpose of organizing a Christian Church. This movement originated with the Rev. C. Gilbert, of Islington. Having obtained benefit to an invalid daughter, by her residence in that salubrious hamlet, he was led to make inquiries respecting the supply of evangelical instruction, which being lamentably deficient for its increasing population, he engaged the vacant Athenæum, and obtained the cordial co-operation of the district association of ministers to supply the pulpit on the Sabbaths. One of their number, the Rev. Mr. Noble, of Eltham, being about to remove, received a unanimous invitation, in September, to become the minister of the increasing congregation. He assented, and many of the congregation having expressed their wish to be united in Church fellowship, a Church was new constituted. The Rev. C. Gilbert presided on the occasion, when, after reading of the Scriptures and prayer, by Rev. H. B. Jeula, of Greenwich, the Rev. T. Timpson delivered a discourse on the nature of the Christian Church. Twenty-eight members were then recognised as forming the Church, the president giving to each the right hand of fellowship. Two gentlemen were appointed by the church, as their deacons, *pro tempore*, and the whole signified their recognition of Mr. Noble as their pastor. The president then administered to the church with several members of neighbouring churches and the ministers present the Lord's Supper. The members were addressed by the Rev. W. Lacy, of Greenwich, and the spectators by the Rev. J. Pulling, of Deptford.

**BICESTER, OXON.**—The Rev. W. Ferguson, formerly of Bicester, and late minister of Egham-hill Chapel, Surrey, has resigned his charge in the latter place, to resume the charge of the Congregational Church in Bicester. A numerous attended tea-meeting was held on the 14th to welcome Mr. Ferguson's return to the scene of his former labours.

**REWARDS OF INTREPID HUMANITY.**—The Paris *Moniteur* announces that the Marquess of Normanby has transmitted to the Minister of Foreign Affairs a telescope and a gold medal for Captain P. Bernard, of the ship "France et Bresil," of Havre, who saved four English sailors whom he found on a desert island, La Trinité, on the coast of the Brazils, and refused to take any pecuniary indemnification; and also five silver medals, besides £5 paid to each of the sailors of the same ship who manned the boat which saved the men; and thirty shillings to each of the remaining crew. His Excellency has also transmitted a sword of honour and a gold medal for Captain Pottier, of the "Marie Louise," of Havre, for having saved twenty passengers from on board the English ship the "Lady Salford," who, after having carried them to Valparaiso, refused to accept any pecuniary indemnification.

**DEATH OF A MISERLY OLD LADY BY FIRE.**—Mrs. Catharine Lewellyn, the widow of an East India merchant, living at Kingland, was of such penurious habits that she would have no one to attend upon her, though she was 95 years of age. On the 18th ult., screams were heard from her room, and a neighbour running in found her in flames. Appropriate applications were used with promptitude, and by the aid of stimulants she lived till the 26th.



## PAPERS BY AND ABOUT KOSSUTH.

Mindful of Kossuth's parting and reiterated request, "Do not forget poor Hungary," our readers will expect from time to time a notice in these columns of the controversy which he has aroused; and will be glad of all the information that can be afforded relative to his cause. Of the first of the documents we mentioned as having been confided to his friends in England for publication during his absence, the following is the explanation given by the gentleman charged with that duty:—

This document forms part of a communication made by Kossuth from Kutayah, in explanation of his views with regard to Turkey, its Christian provinces, and the Raemane and Sclavonic races of Hungary. M. Kossuth saw the necessity of discouraging various combinations, proposed by exiles or influential men belonging to these nationalities and still resident in their country, because he had reason to suspect that these plans originated in Austrian, or rather Russian, instigation (which he considers as identical), of which the propounders were the unconscious dupes, and which were directed against the integrity of Turkey, and to endeavour to renew those discords which Austria had succeeded in fomenting by false pretences amongst the various races peopling Hungary, but which the subsequent treachery and cruelty of the Austrian Cabinet have since reconciled. Proceeding to carry out this view, a confidential agent endeavoured to dispel the fallacy of the incurable debility of Turkey in a paper shortly to be published, and which, on transmission to Kossuth, was returned with his unqualified approval, accompanied by the document written by himself, in which, by the simple detail of the future organization he proposes for Hungary, he at once naturally explains how, without any disintegrative process, the very nationality of the races inextricably mixed up in Hungary would be called for. Attention is called to it as having for Englishmen another kind of interest, as directly elucidating the opinions of Kossuth on the subject of which it directly treats.

This document—a "Summary of the Principles of the Future Organization of Hungary"—opens with M. Kossuth's remarks on the example furnished by the French Republic, that "the enunciation of the sovereignty of the people is insufficient to guarantee the rights of individuals or the liberty of the people, when the power of Government is too great, and when an Assembly, though issued from universal suffrage, becomes constituted into the sole organ of that sovereignty—that Assembly being clothed with legislative omnipotence, and, at the same time, forming the sole legal barrier against the encroachments of Government upon the rights of individual and political liberty." He instances, in proof of this assertion, the acts of the President of the French Republic, and the course adopted by the Legislative Assembly, and contends that the omnipotent power possessed by such a Government and such an Assembly, which tends so fatally to centralization, must necessarily be open to abuse. "As a Hungarian," he says, "and knowing the character of my nation, whose tendencies are quite opposite, and whose equally invariable traditional sentiments revolt against centralization—I hate centralization of power. I hate the pretension to omnipotence of either Government or Legislature. I shall lend no hand to burden my country with such institutions, which I consider absolutely contrary to the rights of man, that ought not to be absorbed by the State, and contrary to political liberty, which cannot be combined with a centralization diametrically opposed in its natural direction to liberty. In opposition to this hateful centralization, he proposed, as a fundamental principle, "the sovereignty of the people constituted as a democratic republic. But the whole people, revealing itself by universal suffrage, shall not be the sole organ of that sovereignty, except in so far as the common affairs of the whole state are concerned. Man, as regards his individual rights—the family, as regards the affairs of the family—the commune, as regards the affairs of the commune, and the department, as regards the affairs of the department—these all are equally organs of that sovereignty."

M. Kossuth then defines what these rights are, enumerating among them freedom of thought (the press), freedom of creed (religion), and freedom of association, in the combination of which he finds true liberty. He proceeds to consider the case of countries where several nationalities are intermingled, such as the Servians, Wallacks, Slovaks, and Ruthenians in Hungary, and asks what is to be done with them? His answer is, that they should act as the men of the same creed, who form an association (the church), and direct and govern that church according to the principles of their organization. He then passes on to the commune, which he declares is free and independent in the exercise of communal affairs, the management of which is based on the inviolable principle of universal suffrage belonging to all in the commune:—

The constitution defines the conditions under which an aggregation of families is to form a commune. It recognises the inviolability and unalterability of universal suffrage, and the right of electors to dismiss any functionary of their own previous choice. Beyond this, however, neither department, nor government, nor legislature has the power to meddle with the management of communal affairs. Consequently, each commune determines of its own free will in what language it shall be administered. It draws up its reports, correspondence, and petitions to the department, the government, or the legislature, in the language which it may have chosen for the communal administration, and it receives replies from the departments, or from the government through the departments, in the same language. Thus you have nationality in the commune.

He then enters into details respecting the guarantees for the development of nationality in the commune, and instances, amongst others, full liberty of

education, each man having the right to establish schools under the sole protection of publicity, and each having the right of profiting by every school:—

So much for the sovereignty in the commune as regards communal affairs. But the commune and its functionaries, elected by the people in it, are also the executors of the orders of the departments, of the decrees of the government, and of the laws issued from the legislature of the country in matters reserved to the department, the government, and the legislature. Here is real democracy. The people make laws, the people also execute them. To that end the respective functionaries of the commune, issued from universal suffrage of the people in the commune, are responsible to the department and the government. This is for the efficacy of government. But the government cannot place itself in immediate contact with the communes, nor can it send them orders except through the respective departments whose rights are about to be defined.

The department is to be composed of the representatives of the communes, always liable to dismissal; elected periodically by universal suffrage of the people in the communes. The departmental assembly, in its first sitting after election, decides by majority what language is to be used for the administration of the department during the period that it is to last—will correspond with the government in that language, and will receive answers from the government also in that language. But the minority has the right to speak its language in these assemblies, and each individual has the same right for his petitions to the assembly and the functionaries, and before the tribunals of the departments. The departmental assembly periodically elects its functionaries for the administration of the department, who receive the instructions of the assembly, and are responsible to it. The government sends its orders as regards the matters reserved to the government, and the laws to be executed in the communes, to the departmental assemblies. The people, therefore, is still the direct organ of the executive power. As regards the legislative power of the State:—

The legislature is composed, as in the United States of America, of the assembly of the representatives of the people and the senate. The former elected by universal suffrage in electoral circles, the senators to the number of two for each department. The members of the central government of the country, and the public functionaries of its appointment, are not eligible, either as representatives or senators, unless they resign their functions, and every representative or senator accepting an office is supposed by that step alone to give in his resignation as member of the legislative assembly. The government may, nevertheless, send its members or its functionaries to give explanations or make communications. It is obliged to do so if the assembly desires it. Representatives and senators may be removed by their electors; the law defines the mode of proceeding for such revocations.

The constitution shall fix the rules according to which the assembly proceeds, the relations between the two parties, and the attributes reserved to each. For instance, the assembly of representatives shall vote the taxes, whilst the decisions in cases at issue between the government and the departments shall be taken cognizance of by the senate. The Legislative Assembly is the organ of the sovereignty of the people, as regards all matters which do not appertain to the fundamental rights of individuals of the family, of the communes, and of the departments.

As a supreme guarantee of these fundamental rights, M. Kossuth establishes a high court of justice, to pronounce on the constitutionality of the laws decreed by the Legislative Assembly. "The members of the High Court shall be appointed by the senate. They are irremovable, and even should they resign, they cannot afterwards hold any other place subject to government appointment."

Finally, as regards the government:—"After the limits of its power have been defined, and guarantees established against abuse of authority, there is no danger in concentrating the executive power in the hands of one chief, or in those of a triumvirate or committee; provided, in case one chief is chosen, he is elected at once by universal suffrage; and in case a committee is selected, that it should be appointed by the Legislative Assembly—provided also, at all events, that the committee be renewed periodically, and that any citizen, commune, or department, has the right to arraign the chief of the executive power before the High Court of Justice, on account of abuse of power; and if the High Court finds that the constitution has been violated, he shall be considered as fallen, and be no longer re-eligible. One of the principal guarantees against abuse of authority by the chief of the executive power is this—that the organs of the civil administration of the executive power are not functionaries appointed by the government, but elected by the communes and the departments."

This organization its author considers as a whole eminently democratic, and capable of giving to Hungary sufficient force to repel all danger with which it could be threatened from without; but he disclaims exaggerated hopes:—"I am not of the number of those rash innovators who would upset all that they find existing for the sake of inventing something new. I have arrived at a period of life at which illusions pass away, and the passions are calmed by age and the discipline of sorrow. I have experienced much. I have sought out the causes of the decline and fall of states, and the misfortunes of my fellow-men, both in the page of history and in the study of men and manners; and I have come to this profound and unchanging conviction, that nothing but the principle of liberty, revered and obeyed above all other considerations, can resolve the great problem of the regeneration of nations, and heal the present maladies of European society."

The undue regard for the question of nationalities has caused many fatal mistakes, and he and his

friends are ready to sacrifice all but the existence and the assured future of their country, for the settlement of the question. "As to Croatia and Slavonia, if they will ally themselves with us to combat Austria, and reconquer our common independence, I declare that, although for eight centuries these countries have belonged to the crown of Hungary, we are ready to renounce them, and to recognise their independence as sovereign states, only adding to that recognition some just demands, in nowise affecting the question of independence." The same privilege, for reasons that are advanced, could not be granted to Transylvania or to the other nationalities,—which are not separated by geographical limits, but are intermingled on the soil. The Magyars, according to the late Austrian census, are not only a relative majority as measured against each separate race, but an absolute majority as compared with the body of the other races united. Nevertheless, "we aspire not to domination, we aspire to nothing but freedom, equality, brotherhood for all without distinction, and we say,—Hungary exists, and shall exist, for it has both right and living force. Hungary is a state—we will not permit it to be rent and parted like the Saviour's garment, but we will that the people who inhabit it be free, equal, and brethren."

Mr. Chisholm Anstey and Lord Dudley Stuart are holding a controversial correspondence as to whether Kossuth is really the representative of Hungary and the friend of Italy. As to the assertion that Kossuth, in 1848, procured from the Diet a vote of 40,000 men to assist the Emperor of Austria in the war with Charles Albert, nothing has been adduced to discredit the statement communicated by Mr. D. Masson, Secretary to the Society of the Friends of Italy, that the Hungarian Ministers were bound, under the Pragmatic Sanction, to present to the Diet the imperial demand; and that Kossuth consented to make the demand, but took care to frustrate the designs of the Emperor.

It was supposed that if, on the one hand, Batthyany's ministry had unconstitutionally refused to make that demand, it might constitutionally, and without danger, have been dismissed; and that so, Hungary, at a critical juncture (and, in fact, whilst the Austrian Cabinet, as the event proved, was plotting with Jellachich) would have been left without a ministry. On the other hand, if Batthyany's ministry had made the proposition, it was thought that they would have forfeited all popularity in Hungary. From this seemingly inextricable dilemma, which was fully understood upon both sides, that ministry was extricated in the following manner by Kossuth, who, as finance minister, had to make the proposition. After noticing, on behalf of the crown, that a rebellion raged in the lower parts of Hungary, and that the King of Hungary was still engaged in a foreign war in Italy, he asked for a levy of 80,000 men, and then added that, after having made this demand as minister, as a Hungarian he recommended that the grant should be accompanied by the express stipulation that none of these men should, under any pretext, be employed beyond the Hungarian frontier till the Serbian war was over. In this manner the employment of Hungarian troops in Italy was practically stopped; but the same evening a cabinet council was held, and Batthyany argued that it was impossible, constitutionally, not to concede the principle that the King of Hungary had a right to demand, and to obtain, Hungarian troops for the defence of Italy—supposing, for instance, the Serbian rebellion to have been quelled, which had afforded the legitimate, but accidental and temporary, pretext for refusing them to Austria. This consideration was incontrovertible; but it was agreed to meet the difficulty by discussing the question as a matter of principle, and annexing the further stipulation to the eventual employment of the Hungarian troops in the defence of the Austrian possessions in Italy, after the Serbian or any other rebellion, that these troops should only be so employed, after reasonable attempts at reconciliation had been made with the King of Sardinia, and on the condition that the Italian provinces should receive a separate administration and free constitution in all respects similar to that enjoyed by the Hungarians. These conditions were proposed by Kossuth, and passed in the Diet on the following day.

The Times published, a week or two since, with great parade, two letters written by the brave and unfortunate Bem, to Governor Kossuth, acquainting him with the misdeeds of some of his subordinates in the Slave territory. As the letters told absolutely nothing against the government of Kossuth at such a time, and breathed the strongest affection for his person, the Times took nothing by its motion but these letters, unless by favour of the victorious power which seized the Republican portfolios? The Times of Monday, however, exhibits, in its old spirit, a letter "addressed by Prince Esterhazy to some of his friends in this country, where the Prince has left so many recollections connected with the long period during which he filled the post of ambassador from the Emperor of Austria to the Court of England." The Prince was "induced" to join the Hungarian Cabinet of 1848; and there, by his own showing, he was much more remarkable for his devotion to the Imperial prerogatives than to Hungarian independence. With himself, he ranks the Conservative Count Szechenyi, as loyal and patriotic—others of his colleagues he refers to as not deceived by, but ineffectually endeavouring to counteract, the "political tendency and clandestine plans" of their colleague:—

I may dispense with pointing him out. His name is but too much heard in England, where the would-be friends of Hungary have prepared for him a reception, showing a striking contrast to the evidence of high treason and to the calamities and misfortune which, by subversive schemes, he brought on his country, as well as to the state in which he left it at the moment of his flight.

It is evident that two ways were open to the pursuit



of those patriotic views which he boasted of. One of them was the path of legality, in devoting his undeniable ability to the task of effacing the means employed in extorting concessions from the Crown.

But the secret motives which guided him, his vanity, and the party to which he was devoted, drove him into the opposite path, and, following this direction, he brought on the catastrophes of which his country has been the theatre, and was himself led to acts of treason with their just consequences. This result of the proceedings, of which he was at once the moving power and the instrument, the frequent difference between his words and his deeds, and his reluctance to act manfully, in case of need, by courageously exposing his life, have now, I think, blotted out, among the majority of the nation, the phantasmagoria of his unpropitious influence. To that the last blow was given, when, seeing the end of his ephemeral power fast approaching, he resorted to Republican utopias, more intended, I apprehend, for exportation to foreign markets than for home consumption in our own, as I can hardly think him capable of such an egregious mistake as really to indulge in the hope of making such a scheme palatable to a population whose genius, traditional history, feelings, and habits, are so eminently monarchical and aristocratic.

As the remainder of the letter is simply a dilution of this invective, with an entire abstinence of facts to justify it, we pass it by with the remark, that one of the writer's accusations against the "revolutionary" party, incidentally disposes of the accusation, from an opposite quarter, refuted above. As a principal reason for withdrawing from the Hungarian Cabinet, the Prince alleges, parenthetically, that the troops levied, and money raised, were to be applied exclusively to Hungarian uses.

**DISASTROUS COLLISION ON THE SOUTH COAST RAILWAY.**—A frightful collision took place on this line at about a quarter past ten o'clock on Thursday night. At the Fort station, two miles from the town of Arundel, the line crosses the river Arun by means of a wooden bridge, which, for the convenience of vessels passing up and down the river, is constructed so as to open in the centre. In order to make it as light as possible, only a single line of rails is laid down, signalmen and pointmen being stationed to prevent accidents. On Thursday night the 7 p.m. down-train from London, leaving Brighton at 9.30, having called at 10.5 at the Arundel station, was proceeding towards the Ford viaduct; it appearing that the signal was up, indicating that another train was passing over the single line of rails, and which signal would seem to have been observed by the engine-driver of the down-train; but who, supposing the other train would be off in time, did not stop his own. The consequence was, that he came into violent collision with the up luggage-train before the whole of it had got off the bridge, only the engine, tender, and two trucks having done so. The shock was frightful; goods, trucks, and their contents, were, in many instances, wholly destroyed, and in others partially, as were also the passenger-train carriages. The guard's van of the latter was overturned, and crushed to atoms, the guard himself, named Burgess, escaping, extraordinary to say, without the least injury. The down-train had but few passengers in it, and of these, although nearly all of them were more or less bruised, none were seriously wounded. The persons in charge of the goods-train also escaped unhurt, but the stoker of the down-train, named Martin, was so dangerously wounded that there was no hope of his recovery. The engine-driver of the down-train, John Pemberton, from whose subsequent conduct there is reason to believe that the accident was attributable to his negligence of the signals, is also not expected to live. He entirely escaped injury from the collision, but after it he made two desperate attempts upon his life. He attempted, directly after the collision, to cut his throat, but was prevented by Burgess, the guard of his train, who then put him in charge of a person on the spot; but from this person Pemberton soon made his escape; and again attempted to destroy his life by plunging into the river Arun. Burgess, who had been assiduously attending to the unfortunate stoker, Martin, and the wounded passengers, immediately jumped into the river after Pemberton, and, after much difficulty and a struggle, succeeded in bringing him on shore. A pilot-engine having arrived at the scene of the accident a few hours after its occurrence, the passengers were conveyed on to their destination, none of them being so injured as to necessitate their being left behind; but they did not reach Portsmouth till nearly six o'clock on Friday morning, seven hours beyond their time.

**THE BANKERS AND BANKERS' CLERKS** of the metropolis, who lately formed themselves into a Banking Institute have, held their first monthly meeting, when a paper was read by Mr. Dalton on the question, "How far is the security of bankers' locks affected by the recent scientific and ingenious experiments on patent locks?" Mr. Hobbs, of the United States, Mr. Chubb, and a gentleman from Messrs. Bramah's attended, and gave personal explanation of their locks, after the paper was read. The meeting seemed to agree that the successes of Mr. Hobbs were due to his marvellous personal tact, and to the special opportunities given by the jury of arbitrators in the case of Messrs. Bramah's lock; and that the practical security of good locks is not impeached by Mr. Hobbs's special triumphs.

**TOLLESHURDY, IN ESSEX**, famous for its oysters, and inhabited chiefly by dredgers, has been the scene of a horrible murder. The victim is the wife of a poor cottager named Cobb. One Henry Harrington is in custody, and universal suspicion points him out as the murderer.

## THE CONGREGATIONAL EDUCATION MOVEMENT.

A conference of ministers and laymen from the Congregational churches of Bristol and Gloucestershire was held on Tuesday (yesterday week), to consider the propriety of forming an auxiliary to the Congregational Board of Education. On the previous evening, a lecture was delivered at Lodge-street Chapel, to a numerous audience, by the Rev. G. W. Conder, of Leeds, on "Voluntary Education—its Principles and Prospects." The Rev. H. I. Roper presided. Some discussion took place after the lecture, in which Mr. Turner, the teacher of the British school, controverted Mr. Conder's views, and was replied to by other gentlemen. A vote of thanks was passed to the lecturer for his very able address, which had been received with warm applause.—The conference took place in the vestries of Bridge-street Chapel, when W. D. Wills, Esq., presided; and among the ministers and gentlemen present were Samuel Morley, Esq., Edward Baines, Esq., and the Rev. W. J. Unwin, M.A., as representing the Congregational Board of Education; the Revs. T. Haynes, T. W. Chandler, John Burder, M.A., David Thomas, Henry Isaac Roper, J. S. Pearsall, — Wood, Joseph Hyatt, W. V. Ellis, W. Wheeler, E. L. Shadrach, R. W. White, Samuel Thodey, G. W. Clapham, B. O. Bendall, Benjamin Parsons, — Addiscott; Henry O. Wills, Esq., Frederick Wills, Esq., &c. Mr. Unwin read a paper, and Mr. Morley made a statement explanatory of the proceedings of the Board. A lengthened discussion took place, in the course of which the Rev. D. Thomas, the Rev. Mr. Wood, and Mr. H. O. Wills, expressed opinions rather favourable to Government grants on the present system; whilst the Revs. J. Burder, Benjamin Parsons, Mr. Thodey, H. I. Roper, Mr. Addiscott, Mr. Baines, the chairman, Mr. Frederick Wills, and others, argued altogether against any deviation whatever from the Voluntary principle. In the end a resolution was passed *nem. con.* approving of the formation of an auxiliary for Bristol and Gloucestershire, affiliated with the Congregational Board of Education. It was resolved, that the Churches of Gloucestershire would endeavour to contribute £500 in donations towards the funds, besides supporting the subscription list, and Wm. D. Wills, Esq., headed the list of donations with £100. The Rev. John Burder gave £20. A committee and officers were also appointed. In the evening, at half-past six o'clock, a public meeting was held in the Tabernacle (Whitefield's) which was crowded with a most respectable audience. Frederick Wills, Esq., presided, and Edward Baines, Esq., read a paper on "The Rival Educational Schemes, in Relation to Religion, Liberty, and Educational Improvement," which occupied an hour and a half. The meeting was subsequently addressed by the Rev. J. Unwin, Samuel Morley, Esq., the Rev. Samuel Thodey, the Rev. Benjamin Parsons, Rev. Mr. Addiscott, Rev. John Burder, Rev. H. J. Roper, Rev. Joseph Hyatt, &c., &c. The speeches were very able, and that of Mr. Parsons was extremely pointed and effective, especially in its ridicule of Government Education both here and on the Continent, and its illustration of the advantages of self-reliance. The attention of the meeting was sustained till ten o'clock, without flagging. Resolutions like those adopted at the morning conference were carried unanimously; and, after votes of thanks to the gentlemen from a distance, and to the chairman, the meeting separated.

Mr. Baines has also lectured during the past week at Birmingham and at Stroud. At Birmingham Admiral Moorsom presided, and among the gentlemen present were Joseph and Charles Sturge, Esqrs., Professor Francis Watts, Professor Barker, Rev. Brewin Grant, Rev. Mr. Morgan, Wm. Morgan, Esq., Alderman Cutler, Alderman Western, James James, Esq., — Lloyd, Esq., — Ewing, Esq., &c., &c. The lecture was received with much approbation, and at the close a vote of thanks to the lecturer was moved by Joseph Sturge, Esq., seconded by the Rev. Brewin Grant, and carried unanimously.—The meeting at Stroud was attended by Mr. Morley, in company with Mr. Baines. The room was crowded to overflowing by a respectable and attentive audience. Samuel Marling, Esq., presided; and among the company were Simeon Marling, Esq., the Rev. Mr. Wheeler, Rev. Samuel Thodey, Rev. Benjamin Parsons, Rev. Mr. Newman, Lindsey Winterbotham, Esq., Rayner Winterbotham, Esq., W. Bernard, Esq., J. W. Partridge, Esq., Thomas Parsons, Esq., &c. &c., and also many ladies. Samuel Morley, Esq., spoke for some time on the plans of the Congregational Board of Education, for which, both in its independent principles and in its benevolent action, he claimed approbation and sympathy. He said, that the principal obstacle to the universal education of the people consisted in the inadequate sense of its value entertained by parents; and he advocated a mission to parents to convince them of the advantages of education. A vote of thanks to the deputation who had addressed the meeting was moved by the Rev. Benjamin Parsons, and seconded by the Rev. S. Thodey, both of whom expressed their hearty concurrence in the views that had been expounded. The vote was carried by acclamation, as well as a vote of thanks to the chairman, moved by L. Winterbotham, Esq.; after which the meeting separated at nearly ten o'clock.

Dr. Gutzlaff, whose lamented death we lately chronicled, was so apt a linguist, that before he had been two years at Singapore he was able to converse fluently in five eastern languages, and to read and write as many more.

## THE NEW LAW OF EVIDENCE.

At the opening of the current session of the Central Criminal Court, the Recorder, Mr. S. Wortley, gave the Grand Jury some instructions in reference to the cases of committal for perjury which the Judges of the Courts at Westminster had sent hither. Those cases arose out of the new law enabling the parties to causes to give evidence on oath in those causes, like other witnesses. This alteration of the law is believed by many, and he confessed he is one of them, to be a change which will be attended with a very good effect in the result; although, as might naturally be expected with regard to such a matter, it might in the outset be attended by some inconvenience. In the present instance, it would appear that two persons were examined as witnesses in actions to which they were parties; and the learned judges before whom they were examined, being of opinion that they had wilfully stated that which they knew to be false, committed them to take their trials for perjury. In his opinion those who considered these proceedings as a proof of the inexpediency of the law had come to an entirely false conclusion; because, although it is true that under the old system persons were not permitted to give evidence, and, consequently, had no opportunity to make false statements upon oath, yet it was too much the practice for persons to make defences and put false pleas in answer to claims that were made upon them, and they were thus equally guilty of the offence of perjury in the eye of God as though they had actually given false testimony. He believed that the effect of the new law would be to put an end altogether to false claims and false defences in civil courts.

One of these two cases, that of *Horridge v. Hawkins*, gave rise to a novel claim on the part of the plaintiff, who had been bound over to prosecute at the sessions. The plaintiff had endeavoured to find a short-hand writer who had taken note of the defendant's evidence, and at length found that a gentleman, named Cooke, had done so. Upon calling upon Mr. Cooke to furnish a copy of his notes for the purposes of the prosecution, that gentleman declined to do so, alleging that he had been employed by the defendant, and that he would not be justified in furnishing two copies. Under these circumstances Mr. M. Chambers, moved the Court of Exchequer for a rule nisi, calling on Mr. Cooke to show cause why he refused to furnish a copy of his notes on being paid for the same! The Lord Chief Baron: We have no such Star Chamber power, and I hope we never shall. Mr. Baron Parke: The plaintiff can depose, to the best of his belief, as to what the defendant did say; or, no doubt, Mr. Baron Martin can furnish a copy of his notes. If you cannot get them, the plaintiff must go to the Old Bailey with what materials he can command. Mr. M. Chambers said that the plaintiff might, perhaps, get a copy of Mr. Baron Martin's notes; but his lordship could not well be called upon to prove their accuracy. Mr. Baron Alderson: I don't know that. Mr. M. Chambers then moved for a rule to respite the recognisances in the case until the December sessions of the Central Criminal Court; and the court granted a rule for that purpose.

There have been several more committals of plaintiffs or defendants for perjury in their own causes, by the Westminster Judges for trial at the Old Bailey; but none of them will be taken till next session. The judges themselves are understood to be at variance in their interpretation of the Evidence Act on the question whether the wife of a defendant may be made a witness when she is not herself a party, with her husband, in the cause. Some decisions have affirmed that she is competent; but the majority of judges is understood to be against these decisions, even if the opposite party waive any objection.

**ITALIAN OUTRAGES IN LONDON.**—A Roman Catholic mission has been established lately in Leopard's-court, Grays' Inn-lane, for the Italians resident in that neighbourhood; and two Capuchin friars arrived from Rome a fortnight since, and have officiated in the school every day in full canonicals. M. Ferrati, an Italian clergyman who has assisted the friars, was murderously attacked as he left the chapel late on Tuesday night, by three men, supposed from their garb to be Italians. He was stabbed by one man with a long stiletto; and others were beating him mercilessly, when the opening of a window put the assailants to flight. M. Ferrati was wounded hideously in the jaw; but the weapon seemed to have missed a more fatal aim at the neck, and, glancing off the jaw-bone, to have leaped to the shoulder, which it penetrated backwards to the blade-bone. Surgical aid was obtained, and the wounds, though severe, are not thought dangerous. A few days previously, the Rev. Dr. Faa, the Italian clergyman who first engaged the lodgings used by the friars, in Dove-court, Fetter-lane, was attacked after calling on them, by three men, who knocked him down and beat him. And some days before that, one of two Sisters of Mercy, who teach at the Leopard's-court School, was treated with such violence that she burst a blood-vessel, and now lies in a precarious state. Some rancours, religious or national, arising out of the school-teaching, are supposed to have prompted these outrages.

**ENCOURAGEMENT.**—The President of the United States has done an act which, next to mentioning the matter favourably in his annual message, is the highest sanction he could give the Bloomer costume. He has appointed Mr. Bloomer postmaster at Seneca Falls, N.Y.; and Mrs. Bloomer is the deputy.—*New York Home Journal.*



## FOREIGN AND COLONIAL NEWS.

## FRANCE.

The distribution of prizes, medals, and insignia of the Legion of Honour, to the distinguished among the French contributors to the Exhibition of the Industry of All Nations, took place in the Circus of the Champs Elysée, before an immense and yet most respectable assemblage. Among the incidents of the day, was one that Frenchmen appreciate more thoroughly than the generality of Englishmen. One of the successful competitors was Theodore Montval, a pianoforte-maker. He is blind, and as he was led up the steps of the dais by his little boy, the President gracefully rose to meet and help him, took from the distributor the cross of the Legion of Honour, and, with his own hand, placed it on the blind man's breast. The pith of the President's oration we gave in the Postscript of our last.

M. Charrières, the eminent surgical instrument maker, promoted in the Legion of Honour, was among the guests at the dinner-table of the President after the ceremony at the Cirque. At dinner a box was brought to him containing a cross of an officer of the Legion of Honour, together with a letter from his workmen, informing him that the cross was a present from them. The box was passed round the table till it reached the President. He took off his own cross, enriched with diamonds, and substituted it in the box for the workmen's present. M. Charrières modestly declined the exchange, but ultimately consented to keep them both; and he said that he should place the President's cross in the middle of his manufactory, in the handsomest frame that he could devise; and should give a fête to his workmen, which he hoped the President would honour with his company.

On Wednesday the Assembly passed to the interpellations of M. Crémieux on the transportation of the condemned conspirators of Lyons to Noukaviva—the commencement of a system which will cost half a million of francs to begin with, and 20,000 francs a-year to maintain. M. Crémieux maintained that the Lyons plot was anterior to the law of transportation, and argued against its retrospective application. M. Daviel, Minister of Justice, dwelt upon the dangers of the time, and protested against disarming law of its rigours. M. Bancel reproached M. Daviel with having calumniated the country; maintained that the Government ought to set the example of respect for the law; stigmatized as seditious the speech pronounced by the President at the Cirque; reminded the House that Louis Napoleon Bonaparte had twice, at Strasburg and Boulogne, rebelled against the liberties of his country; and predicted, that the transportation of Ode, Gent, and Longomazino, would enlighten the country upon his policy of falsehood, and prevent the realization of his designs. The Assembly voted the pure and simple order of the day, by 417 against 235. But it is said, that M. Emile de Girardin has frequent audiences of the President of the Republic, and that, upon his advice, Louis Napoleon has some idea of postponing the departure of the frigate which is to carry M. Gent and the other convicts, and proclaim a general amnesty on the 10th of December.

On Saturday, the Assembly resumed consideration of the Municipal Electoral Law; and an amendment to make the term of residence only one year, was lost but by a doubtful majority of one. The *Débats* says: "This vote is a great check for the whole party of order. It is a victory only for M. de Girardin and the Mountain." The *Ordre* admits that "the majority is divided, dissolved, disheartened." When the House comes to discuss the special decree for applying the municipal law to the election either of the President, or of the Assembly, this insensible majority will, in all probability, wholly vanish, and thus the last trace of the law of May will disappear." Thus universal suffrage may be considered as re-established.

The Bonapartists and Republicans have applied their policy of "abstention" to the pending election of a representative for the vacant department of the Seine. The poll opened on Sunday, and continued through Monday; but, at the close, Mons. Devincq the Conservative candidate, had obtained sufficient votes to qualify him as a representative.

The Committee of the Law on the Responsibility of the President are embarrassed to find a reporter; M. Dufaure having refused the unenviable post.

The scurrility of M. Créton in the Assembly has procured him a hostile message from M. Cassagnac, the journalist. But M. Créton refused the reparation demanded, on the ground that he had only spoken in his representative and public character, which should be his shield. M. Cassagnac revenged himself by an able and biting letter in the *Constitutionnel*, in which he says:—"M. Créton is one of those men who neither understand honour nor shame; and he is much less inviolable from his character of representative than from his cowardice." It is expected that a jury of honour, composed of journalists of all opinions, will assemble and consider the whole matter.

## ITALY.

Rome has been agitated by "a very disagreeable occurrence"—nothing less than a quarrel between some French officers and an English gentleman (Mr. Pemberton) about an opera box, on the last night of Madame Rachel's performance there. The municipal authorities admitted that the officers were in the wrong, but feared to employ force upon their "protectors." General Gemeau, however, has apologized for his subordinates, and the Capitol is unfallen.

Letters from Rome to the 20th speak of the police having great hopes of discovering the secret Mazzini press, which has hitherto baffled all their efforts; and of a great number of affidavits being made by Jesuits, monks, and priests, at the house of the British Consul, in support of Dr. Newman's charges against Dr. Achilli.

Austria has supplanted Turkey in the reputation of the bastinado, with which she strikes terror into the peaceable Tuscans. A few days ago the son of Signor Baroni, a distinguished botanist, and director of the botanical garden, was walking in rather a solitary street, with his attention entirely fixed upon a book. An Austrian officer was coming in the opposite direction, and against him Signor Baroni stumbled accidentally. The officer might perhaps have taken the trouble to move out of the way, but he met the shock instead, and then furiously unsheathed his sabre to revenge it. Signor Baroni, however, a robust and courageous young man, soon grew tired of being belaboured with the flat of the Austrian's sword, and replied so vigorously with his fists, that the officer was forced to have recourse to the protection of a neighbouring *corps de garde*, whence he despatched some soldiers to arrest his unfortunate antagonist, who was at once conveyed to an Austrian barrack, and had thirty stripes summarily administered to him.

The Piedmontese Parliament reassembled at Turin on the 21st ult. Signor Brofferio questioned the Ministers as to their conduct in repelling the "pretensions of Rome." About those pretensions, he declared, there is no "one question on which the opinions of the country are more unmistakable." "If men are to be found guilty by wholesale at Naples, crammed into dungeons at Rome, proscribed in Tuscany, and publicly murdered in Lombardy, we are not to be humbugged in Turin." "What has been done in the matter of our University Professor, whose defence of civil government has been stigmatized in a brief from Rome?" M. Cavour, the Minister of Justice, repelled any imputation that the Cabinet has swerved one jot from the principles of the Siccardi law. "As for Signor Farini, it suffices for the public opinion of this country to know that he has written a work truly Italian in its spirit, which has had the good fortune to find an English translator in Mr. Gladstone, a name dear to the whole Italian peninsula. He is true to the cause of his country."

A letter from Palermo, of the 12th ult., in the *German Journal of Frankfurt*, states that an attempt at insurrection in Sicily had been made by Baron Rize, and other noblemen, with a view to proclaim the independence of Sicily, and compel the King to abdicate as King of Sicily, in favour of his son Francis. A portion of the inhabitants of Palermo declared themselves in favour of this project, and the 13th regiment fraternized with them, but by the energy of the authorities the movement was soon checked, and several arrests, including some officers of the 13th regiment, were made.

## SPAIN.

The proceedings in the Spanish Senate, of the 23rd ult., presented some interest, Marshal Narvaez having explained the cause of his retirement from the Cabinet, and his abrupt departure for France. He stated that his retirement from office had been voluntary; that at that moment he was invested with the complete and absolute confidence of the Crown; and that he commanded a compact and imposing majority in both Chambers. Long before coming to that resolution he had announced to his colleagues his intention of adopting it, and if, notwithstanding his personal wishes, he continued in his official post, it was because they entreated him to retain it. What induced him to resign was the impossibility of realizing the economies suggested by M. Bravo Murillo, which to this day have not been effected. The state of his health did not permit him to serve his sovereign and country with the zeal and devotedness he had evinced under the most difficult circumstances. He had thought proper to quit Madrid immediately after the acceptance of his resignation, not to be an obstacle to the organization of a new Cabinet. In conclusion, he declared that he should ever be ready to sacrifice his life for the defence of liberal institutions and the throne of Isabella, and entreated the Liberal party to remain more than ever united, for, ere long, perhaps, Spain would have to encounter terrible trials and evil days. The *Epoca* states that Marshal Narvaez was to fix his residence at Aranjuez.

## DENMARK AND THE DUCHIES.

In the sitting of the Danish Chambers of the 25th, the Government were called upon by Mr. Kampman to give some explanations of the political relations of the country. The Prime Minister answered that at the moment the Government could give no explanations with respect to foreign affairs. This declaration was very ill received by the Chamber; and the former Minister, Clausen, spoke at length, and with great effect, against the delay.

The programme of the Ministry is not yet made public; but all the papers give it to be understood that Ministers have at last come to an agreement on this subject. It is said, further, that the former "Provincial" Estates are to be provisionally assembled in both the Duchies of Schleswig and Holstein; but that all persons compromised in the late insurrection are to be excluded from them. The re-establishment of the former administrative junction between Schleswig and Holstein is not to take place. The King claims full sovereign right over the two Duchies; and the Danish Government is to demand of the Bund the annulment of the decree of the 17th of September, 1846, with reference to the concessions then made to Schleswig.

## AUSTRIA AND GERMANY.

The following decree has been published in the official journals of Vienna:—

We, Francis Joseph I., by God's grace Emperor of Austria, have, by the counsel of our ministry, found reason to introduce a new general Austrian Zoll tariff, to which for import and export transit, we give our high sanction and order as follows:—1. The present law, from the 1st Feb., 1852, will come into operation in all the crown lands of the empire. 2. From the day when this new tariff begins, for the first year, a reduction of duties of 10 per cent. on the present tariff will take place on the most important of these articles of which the import has been hitherto forbidden; for webs, dresses, ornamental articles, fine and common metal wares, and jewelry. 3. For the first year the entrance duty on raw cotton is fixed at 1 gulden the zoll centner; and for raw cotton yarn at 8 gulden the zoll centner; after the expiration of this term the duties mentioned in the tariff will be first exacted. 4. Our Minister of Finance and Commerce is charged with the publication and execution of this ordinance.

Vienna, Nov. 6, 1851.

The same *Gazette* contains a decree, by which the societies of German Catholics, Friends of Light, Free Christians, and the like, are declared contrary to law. Those already existing are pronounced legally dissolved, and persons continuing to attend their meetings, or erecting new societies, are to be dealt with as criminals. Persons pretending to holy orders in those sects, and acting in a priestly capacity at baptisms, marriages, or interments, will be prosecuted, and only ministers of the confessions recognised by law may officiate upon such occasions. The bodies of deceased adherents of these prohibited societies are to be committed to the earth without funeral rites, under the supervision of the police authorities. In cases where children, through their parents' connexion with such unrecognised communions, have not been brought to the baptismal font, the authorized priest of the district is to step in and baptize the child, providing also for its orthodox religious education.

Notwithstanding her financial dilemma, the Emperor is determined that Austria shall have a fleet, and, accordingly, the naval "Ober-Commando," has been completely organized—on paper. There is to be an Admiralty Council, and the naval department will be divided into seven branches:—the presidential; the military; ship-building and fitting-out; buildings and machinery; arms and artillery; provisions and uniforms; and justice.

"It is now three months," says the *Times* correspondent, "since the Constitution of March was abrogated, and there is little prospect of the anxiously expected succedaneum being published; indeed, some people go so far as to say that there is none. This opinion I do not share, as things cannot remain as they now are, and men of high rank and vast possessions and influence in their respective Crown Lands, assure me that 'absolutism,' in the most extended sense of the word, would be utterly impossible in Austria for any length of time."

The Prussian Chambers were opened on the 27th ult. The King having gone to attend the funeral of the King of Hanover, the speech was read by M. Manteuffel. It possesses none of the interest attaching to that delivered a twelvemonth since; and its only remarkable features are, that there is not the slightest allusion to the foreign policy of the Cabinet, nor even the customary assurance that the relations of the Government with foreign powers continue to be of the most friendly description—and that there is a distinct declaration that the Provincial Diets were only called together *ad interim* for local purposes, and that the reports of those bodies on the new *Gemeinde Ordnung* (Communal law), were only asked because the opportunity of obtaining them thus occurred, not as legally indispensable.

The cause, or rather the occasion, of the sudden retreat of the late Hanoverian Ministry is said to be this:—M. Munchausen inquired of the King whether the "new organization" should not be carried into execution as soon as possible. The King gave him no reply; whereupon the ministry tendered their resignation, which was at once accepted. The programme of the new ministry is: "Decided reaction, but by constitutional means." The Chambers are convoked for the 2nd December. All the Liberal party of Hanover are struck with consternation. It is evident, from the very cause of the retreat of the Munchausen Cabinet, that the Constitution of the country is to be abolished, and that the Ritterschaft party must triumph. Great fears are entertained, too, about the Treaty of the 7th September. The Ritters are known generally to be opposed to its execution, and the Austrian influence is again to be ascendant at the Hanoverian Court.

The infamous tool of the Hesse Cassel tyrant, has now the stigma of personal and legal crime affixed to his name. On the 26th inst., the Court of Appeal at Greifswald, after a discussion of five hours, found Hassenpflug guilty of forgery—a long pending accusation—and sentenced him to four months imprisonment. There is little or no prospect of the sentence being enforced.

## INDIA.

The following is a telegraphic summary of news by the Indian mail:—"The forces of Kohat have advanced sixty leagues westward to take possession of the recently annexed districts. They have not yet found any opposition. Sir Colin Campbell is ready to march with 3,000 men to Peshawur, to chastise the refractory tribes of the hills, and to support the Kohat forces, if necessary. There had been a serious riot in Bombay, occasioned by a religious quarrel with the Parsees during the time of Mohurum festivals. The town is occupied with troops, and a great excitement prevails."



## FOREIGN MISCELLANY.

Marshal Soult died on the night of the 26th ult., at St. Armands. He was one of the first and the last of the Marshals and the oldest of the Dukes of the Empire. He was born in 1769—the year in which Napoleon and Wellington were born.

The President reviewed the garrison of Vincennes on Saturday, upon the plain of St. Maur. In going and returning he traversed in an open barouche the Faubourg of St. Antoine, but without attracting much attention.

A pamphlet on Revision, said to be composed by Louis Napoleon, and signed by Lucien Murat, at present privately circulated, is much talked of in Paris.

Another of the constitutions promulgated in 1843—that of the duchy of Nassau—has just been abolished by an ordinance of the Grand Duke. The present assembly will be replaced by two chambers elected according to the Prussian law.

The late King of Hanover left the following memorandum relating to his funeral; it is dated 1842:—"I have no objection to my body being exposed to the view of my faithful subjects, that they may have a last look at me, as I have never had any other wish or object but to contribute to their welfare and prosperity; I have never had my own interests in view, but wished solely to remedy the abuses and defects which had arisen during the last 150 years, during the period the Sovereign was non-resident, and which cannot be wondered at."

George the Fifth of Hanover has announced his intention, notwithstanding his blindness, of personally assuming the command of the army.

According to the *Cologne Gazette*, M. Potocki, who was attached to the staff of General Bem, and who lately resided in London, has been arrested at Hamburg by Austrian soldiers.

The railway from St. Petersburg to Warsaw has been, by command of the Emperor, already marked out, and the earthworks have been commenced. At the same time the line is nearly double the length of the Moscow and St. Petersburg, it is not expected that it will be completed in less than ten years.

The *Milan Gazette* announces that Count Tedeschi, aged forty, has been condemned to death for having circulated revolutionary pamphlets; but that Marshal Radetzky has commuted the punishment to ten years' imprisonment in irons.

The engineer sent from Malta to survey Cleopatra's needle with a view to reporting on the practicability of removing it to England, has, after uncovering it and making his examination, returned to Malta, not very strongly impressed with the desirability of making the attempt.

Mr. Webster will not leave the American Cabinet, as Mr. Fillmore's claims to the Presidency are not likely to be pressed.

The British merchants of New York have presented a splendid gold medal to Mr. H. Grinnel, of New York, in admiration of his noble efforts to save Sir John Franklin.

A large and enthusiastic meeting had been held in Portland, Maine, presided over by the mayor, in favour of the movement for appealing to the British Government for the pardon of Smith O'Brien, and other Irish exiles.

Frederick Douglass, was lately, in opposition to his wish, adopted as a candidate for Congress by the Whig Convention, by no means an Anti-Slavery body. He at once refused the honour.

Intelligence has been received from South America, bringing the news of the termination of the long-protracted war at Monte Video.

**PERILS OF THE WHALE FISHERY.**—The second instance on record of a full-sized whale-ship being destroyed by a sperm whale, is narrated in the *New Bedford (U.S.) Mercury*. Captain Deblois, of the ship "Essex," was hunting whales in 1850, on the off-shore ground of the South Pacific, 102 deg. West longitude. On the 20th August, his boat got amongst the fish, and harpooned one. The whale turned on one of the boats, rushed at it with tremendous violence, and, opening his enormous jaws, took the boat and crushed it into fragments as small as a common-sized chair. All the men leaped overboard in time, and the other boat, marvellously succeeded in picking every one of them up. The second boat, with undaunted pluck, set out after the whale, though they were crowded to the gunwale and the ship was six miles off. The whale turned on this second boat, seized it, and crushed it to atoms, as he did the first. Captain Deblois had just then joined company, with a third large boat, and he picked up his twice-perilled men. The whale made for the third boat; but seemed to miss them, and passed them at three or four cables' distance. When the ship was gained, the captain resolved to pursue the whale with the ship itself. Overtaken and again harpooned, the whale rushed at the new enemy; but the ship hauled up and dodged him; when she again got near his back he sank straight down; and while the whalers were expecting him to rise at a distance, he came up with all his force right under them, and stove her ship in near her keel. She quivered as if she had struck on a rock, and began instantly to fill through an immense hole. The crew threw over iron ballast, cables, and anchors in vain; and at last had to fly into the remaining boats, with scarcely any provisions or water. Lying to for the night, in the morning they found the ship on her beam-ends. The captain went aboard, alone, with an axe, cut her mast away, and she nearly righted. The decks were then cut up, so that some provisions

and some vinegar were got out, but hardly any water could be reached. The ship again threatened to sink; they pushed off, and committed themselves to Providence, with neither food nor water that could possibly last till they should reach land. But on the second day they were rescued by the ship "Nantucket," from Massachusetts, which landed them at Paita, on the 15th September, 1850. The "Nantucket" discovered the wreck of the "Essex," and the whole narrative is vouched by the depositions of nearly a score of persons.

**IRON PAVEMENT.**—According to the *Glasgow Mail* an experiment is proceeding in that city to test the possibility of paving it with iron. So far as we can judge, the new invention seems to be a decided improvement. There is comparatively little noise, and the horses appear to find a firm and secure footing. The invention is characteristic of the age, and will possibly become of great importance in many quarters.

The *Albany Journal* (United States) says, that some thirty or forty ladies related to the gentlemen implicated in the late rescue of a fugitive slave at Syracuse found on entering the railway cars on their way to the trial, that a gentleman was there, whose official position made it incumbent upon him to take a prominent part in the prosecution. The ladies did not deem this sufficient excuse. "They accordingly got up and signed a request, that he would seek some other car to ride home in. Nor were they content with this. They determined formally to collect thirty (three cent) pieces of silver and present to him, as 'the price' of his services."

## POSTSCRIPT.

Wednesday, Dec. 3, Two o'clock.

## NAPOLEONIC REVOLUTION IN FRANCE.

We had scarcely written the paragraphs which commence our Foreign and Colonial intelligence, when London was astounded by announcements, in second and third editions of yesterday's morning papers, of the following order:—

PARIS, Tuesday Morning.

Paris is in a state of siege.

The Assembly is dissolved.

Generals Cavaignac, Changarnier, Charras, and Lamoriciere, and M. Thiers, have been arrested and conducted to Vincennes.

Paris is quiet.

Nothing further was known till this morning. From the accounts received up to four o'clock, a.m., we compile a consecutive narrative of the extraordinary events that have transpired:—

On Monday night the President held a reception, which was fully attended. No one dreamed of what the morrow would bring forth.

Late at night the President wrote an affectionate letter to M. de Thorigny, and the other Ministers, declaring that his mind was made up—that he could not allow himself to be sacrificed by his enemies, who were conspiring at that moment; but that, as he was unwilling to compromise them in any way by implicating them in his acts, he thought it better they should resign. It is unnecessary to say the request was complied with at once.

Yesterday was the anniversary of the coronation of the Emperor Napoleon (1804), and of Austerlitz (1805)!

When the earliest-rising citizens awoke, they found the principal streets occupied by strong bodies of infantry, cavalry, and artillery, and the following decrees posted on the walls:—

In the Name of the French People.

The President of the Republic decrees:—

Art. 1. The National Assembly is dissolved.

Art. 2. Universal suffrage is re-established. The law of the 31st of May is repealed.

Art. 3. The French people are convoked in their elective colleges from the 15th to the 21st of December.

Art. 4. The state of siege is declared in the whole of the first military division.

Art. 5. The Council of State is dissolved.

Art. 6. The Minister of the Interior is charged with the execution of this decree.

LOUIS NAPOLEON BONAPARTE.

It appears that the President was informed of a midnight meeting at Changarnier's lodgings. At four o'clock, the house was surrounded with soldiers. Changarnier, Lamoriciere, and Thiers were found within. Their remonstrances were drowned in the noise of drums. They were conducted forthwith to Vincennes.

About the same time General Cavaignac, Col. Charras, and M. Bédou were arrested. Cavaignac is said to have surrendered only to absolute force; and Bédou to have killed one of his captors.

Later in the day, one hundred and eighty representatives of the Right, with Berryer at their head, were arrested in the mairie of the tenth arrondissement. Some of the members of the Left, assembled at Cremieux's house—including, it was reported, even Michel de Bourges—were arrested also.

Larochejaquequin, and other representatives, attempted to enter the hall of the National Assembly. They were permitted to do so, but not to return.

M. Dupin, President of the Assembly, invited a number of deputies to meet at his hotel; but it was speedily environed by soldiers.

Eight of the morning journals, including the *National*, the *Republique*, and *l'Avantgarde*, were prevented from appearing. By ten or eleven o'clock, several procla-

mations appeared on the walls—one, Napoleon to the Soldiers; another, Napoleon to the People; a third, the Prefect of Police to the Inhabitants of Paris. The following is the substance of the first:—

Soldiers! Be proud of your mission. You will save the country, for I count upon you not to violate the laws, but to cause to be respected the first law—the national sovereignty. The obstacles that were placed in the way of the benefits which I sought to achieve for the common good have been broken down. The attempt which the Assembly made against my authority has been baffled. The Assembly itself has ceased to exist. As citizens, vote as you please; but as soldiers, remember the duty of obedience.

To the people, Louis Napoleon, says, "The Assembly, which ought to be the foremost supporter of order, has become a theatre of plots."

In place of making laws for the general interest of the people it was forging arms for civil war. It attacked the power I hold directly from the people; it encouraged every evil passion; it endangered the repose of France. I have dissolved it, and I make the whole people judge between me and it. The Constitution, as you know, had been made with the object of weakening beforehand the powers you entrusted to me. Six millions of votes were a striking protest against it, and yet I have faithfully observed it. Provocations, calumnies, outrages, found me passive. But now that the fundamental part is no longer respected by those who incessantly invoke it, and the men who have already destroyed two monarchies wish to tie up my hands in order to overthrow the Republic, my duty is to baffle their perfidious projects, to maintain the Republic, and to save the country by appealing to the solemn judgment of the only Sovereign I recognise in France—the people.

I, then, make a loyal appeal to the entire nation; and I say to you if you wish to continue this state of disquietude and *malaise* that degrades you and endangers the future, choose another person in my place, for I no longer wish for a place which is powerless for good, but which makes me responsible for acts that I cannot hinder, and chains me to the helm when I see the vessel rushing into the abyss. If, on the contrary, you have still confidence in me, give me the means of accomplishing the grand mission I hold from you. That mission consists in closing the era of revolution, in satisfying the legitimate wants of the people, and in protecting them against subversive passions. It consists especially in creating institutions which survive men, and which are the foundation on which something durable is based. Persuaded that the instability of power, that the preponderance of a single Assembly, are the permanent causes of trouble and discord, I submit to your suffrage the fundamental bases of a constitution which the assemblies will develop hereafter:—

1. A responsible chief named for ten years.
  2. The Ministers dependent on the Executive alone.
  3. A Council of State formed of the most distinguished men, preparing the laws and maintaining the discussion before the legislative corps.
  4. A legislative corps, discussing and voting the laws, named by universal suffrage, without the *scrutin de liste* which falsifies the election.
  5. A second Assembly formed of all the illustrious persons of the nation; a preponderating power, guardian of the fundamental pact and of public liberty.
- This system, created by the First Consul in the beginning of the present century, has already given to France repose and prosperity. It guarantees them still. Such is my profound conviction. If you partake it, declare so by your suffrages. If, on the contrary, you prefer a Government without force, Monarchical or Republican, borrowed from some chimerical future, reply in the negative. Thus, then, for the first time since 1804 you will vote with complete knowledge of the fact, and knowing for whom and for what you vote.

If I do not obtain the majority of the votes I shall summon a new Assembly, and lay down before it the mission I have received from you. But if you believe that the cause of which my name is the symbol, that is, France regenerated by the revolution of '89, and organised by the Emperor, is still yours; proclaim it to be so by satisfying the powers I demand of you. Then France and Europe will be preserved from anarchy, obstacles will be removed, rivalries will have disappeared, for all will respect, in the will of the people, the decree of Providence.

These proclamations were in very few instances torn down or defaced. The citizens generally kept within doors. The workmen exclaimed, on reading them, "It is well done!" "Ma foi, il a bien fait; maintenant nous voterons puisqu'il a retabli le suffrage universel." The President showed himself freely in the course of the day, on the Boulevards and bridges, and was received everywhere with shouts of "Vive la République!" and many cries of "Vive Napoleon." If any attempt to get up a disturbance was made, it was instantly put down. The soldiers appear unanimous and resolute in support of Napoleon.

At five o'clock, a manuscript decree, purporting to emanate from representatives met in the Municipality of the 16th arrondissement, under the presidency of M. Ollivier Barrot, was put out. It declared Louis Napoleon Bonaparte outlawed, convoked the High Court of Justice to try him for high treason, relieved the army from its allegiance, and appointed a General to command it.

At the same time the Mountain was said to be sitting, and preparing a manifesto.

All functionaries on leave of absence are ordered immediately to resume their posts.

Paris, Nine o'clock, a.m.

Up to this hour the city remains tranquil. At the theatres last night the cries were all in favour of the President. A Cabinet has been formed, with M. Poult Minister of Finance, and Gen. St. Armand of War.

CORN EXCHANGE, MARK-LANE, Wednesday, Dec. 3, 1851.

Continuing to be amply supplied with Grain, our trade is fully equal to Monday last in demand and price.



From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

For Eight Lines and under ..... 5s. 0d.  
For every additional Line ..... 0s. 6d.  
Half a Column.....£1 10s. 1 Column.....£2 10s.

A Reduction is made on Advertisements repeatedly inserted. All Advertisements from the country must be accompanied with a Post-office Order, or by a reference for payment in London.

THE TERMS OF SUBSCRIPTION are 26s. per annum, 13s. for the half-year, and 6s. 6d. per quarter.

#### TO CORRESPONDENTS.

"L. G."—Although the matter is one in which we sympathise with him, we are unable to find room for his communication at the present time.

"E. D." appears to us to magnify a common expression, which courtesy, to say nothing of charity, has been wont to let pass into a formal recognition of principles which others as well as he would be disposed to question.

"A. V. B."—In some instances the wisest way of dealing with the inconsistencies of professed friends is to overlook them.

"Howard Reed."—Very useful and meritorious, but rather too long and too elementary to suit our columns.

"A Staunch Dissenter."—There can be but one opinion of the absurdity of which he complains.

"William Harris."—We are sorry we have no room for his communication.

"J. Rowlands."—We do not meddle with such subjects in this paper.

"An Old Subscriber."—Declined.

"A Reader."—We thank him for the hint.

"W. P. Gasco."—We must decline mooted a question which will bring upon us not a little controversy, when we can fill spare the space required for it.

We beg to acknowledge the receipt of the following sums:—

Rev. G. B. Johnston, Kirkcaldy, for the British Anti-state-church Association .....	£1 1 6
For Shakspeare Testimonial to Kossuth:—	
A Working Man and his Family, Id. each .....	0 0 6
Students Baptist College, Leicester, ditto .....	0 0 10
Twelve Ladies, Amersham .....	0 1 0
Anonymous (Scotland) .....	0 0 1
Nineteen hands employed at the Nonconformist office .....	0 1 7

ERRATUM.—The passage attributed in our last, under the Anti-state-church head of intelligence, to the *Huddersfield Chronicle* should have been quoted from the *Huddersfield and Holmfirth Examiner*.

## The Nonconformist.

LONDON: WEDNESDAY, DEC. 3, 1851.

#### SUMMARY.

HUSH! pause with us a few moments, that we may listen, and reflect! The news brought yesterday from Paris by the submarine telegraph, summed up in few words, "The Assembly dissolved—Paris in a state of siege—Cavaignac, Changarnier, Charras, Lamoriciere, and Thiers, arrested and conducted to Vincennes"—stupifies us—takes us by surprise—just as death, however long expected, never makes his appearance but to startle the bystanders. Louis Napoleon, then, has ventured upon a *coup d'état*—he restores universal suffrage, and appeals to the people. He proposes a Presidency of ten years and two chambers. The work of revolution is begun. The spark which, in all probability, will ignite those inflammable materials which the monarchs of Europe have busied themselves in heaping together for explosion, has already fallen. Once more France leads the van. Paris, we are told, is quiet, but the elements of change are now let loose, and how long that quiet may remain it would be rash to foretell. The President himself has taken the initiative in referring back once more to the people of France those primary questions of political government, the settlement of which will naturally and necessarily involve the excitement of fierce revolutionary passions. Whether he is strong enough to carry out his purpose is an extremely doubtful point. Meanwhile, he has stepped beyond the limits of constitutional law; he has arrogated to himself, for the time being, supreme and exclusive power; and he proposes to ask the people to pronounce their verdict on his act by the instrumentality of universal suffrage. By his arrest of the Parliamentary leaders he has thrown down the gauntlet both to the "party of order," and to the moderate republicans. Surely, it is but the commencement of a terrible contest by which France bids fair to be convulsed to her centre, and the influence of which all the surrounding States of Europe are destined to feel. Tuesday is a day ominous in the history of France. All her revolutions have broken out on that day. We know not what to conjecture—what tidings will next be

transmitted along the magic wire that connects the two capitals. Possibly our next number may record the fact that Louis Napoleon is once more an exile in England. Possibly, that the National Assembly, backed by a sufficient portion of the military, are determined to stand their ground against the usurper. Possibly, that the flames of revolution have burst forth from end to end of the Republic, and that wild chaos reigns for a time over the destinies of France. To us it seems as if the long-anticipated outburst had actually come, and the controversy between monarchy and nationalities were on the eve of being decided.

Our columns will show that although M. Kossuth has quitted our shores for America he has left behind him some memorials, the publication of which, from time to time, will keep his name fresh in the sympathies of the British public. The development of his views respecting the future constitution of Hungary, prove, unless we greatly mistake, that he is as remarkably endowed with the calm wisdom of a statesman as with the enthusiastic fervour of the orator and the patriot. Possibly, in reducing his ideas to practice, he might find, as others have done before him, that much of what appears complete in theory, would need remodelling by the light of experience, but his plans are evidently based upon broad, philosophical, and immutable principles. And if hereafter they should be found to stand the test of practical trial, they are of a nature to admit of the fullest development of individual freedom, talent, and enterprise compatible with the existence of social and political order. They indicate the sagacity of profound intuition, and, if commended to English tastes for nothing else, they will probably secure some deference for the entire abnegation of the centralization principle upon which they have been deliberately based.

Our Home Intelligence is neither very stirring nor varied. Rumour is clamouring about dissensions in the Cabinet. An old feud, it is said, has broken out afresh. Earl Grey cannot be fellow-minister with Lord Palmerston. The Foreign Secretary's speech, in reply to the address of thanks for his efforts on behalf of Kossuth, seems to have given umbrage to our great colonial potentate. The Russian ambassador is thought to have instigated the noble Earl into something like mutiny, and it is a question pending whether he or Lord Palmerston shall quit the Cabinet. On some grounds, the quarrel is an untimely one. The Whigs have promised the people a new Reform Bill, and Manchester is just about assembling the leading friends of Reform in conference, to take measures for securing the realization of that promise. We have no great faith, it is true, in the breadth of Lord John Russell's intentions, but it will be obviously an advantage to the people that the Ministry in power, at the opening of the next Parliamentary session, should be one pledged to propose some change in our representative system. The uncertainty which now hangs over the more immediate future will, we hope, stimulate the Manchester conference to give an emphatic and definite utterance to their own proposals. For ought they can tell, the decisions at which they arrive may determine the character of the Reform to which we look forward—for when Government totters, the instinct of self-preservation will teach it to lean for support upon the strongest party it can find.

In an article below, we have commented, at some length, upon the proceedings resolved upon in a public meeting convened by the Protestant Alliance. This association proposes to confine its exertions, for the present, to a twofold aim—the extension of sympathy, and, as far as possible, support, to foreign Protestants borne down by Papal oppression; and the repeal of the Maynooth Endowment Act—a measure intended by its projectors to herald the civil establishment of Roman Catholicism in Ireland. The attendance at the meeting was large, comprising several men of mark amongst us. The tone of it was far calmer than is usually the case where Popery is the subject of attack. The several speakers were listened to, we understand, with rapt attention, and the resolutions submitted to the meeting were cordially adopted. The Protestant Alliance is already becoming a political power. Its influence may be for good—it may, also, to some extent, be perverted to evil. So far as it has yet gone, its operations may prove serviceable, and, within well-defined limits, it may possibly answer high and important purposes. That there is a danger of its being worked for party ends is sufficiently apparent to excite vigilance, but not to inspire distrust; and, although we cannot join the Alliance, we still wish them success in the enterprise they have undertaken.

It will be seen that the British Anti-state-church Association is vigorously prosecuting its winter campaign. A deputation has just returned from a tour in Scotland; the report of whose progress when there, though not perhaps so flattering as could be wished, is yet strongly tinged with the element of hopefulness. Scotland seems to have "lost her first love." She has, it is true, an

organization of her own, but hitherto it does not seem to have been remarkably active or successful. We must not, however, dismiss the present relation of Scotland to this question in a single paragraph—it would not be doing either her or ourselves justice. It is our purpose, therefore, to devote to this subject an article or two, in which we hope to point out to the Voluntaries on the other side of the border, a career of usefulness upon which, if they are disposed to enter, we think they are able to do good service, both to the Church and to the world.

On Monday last, the Court of Exchequer gave judgment in the case of Charles Dickens's *Household Narrative*, a monthly politico-miscellaneous supplement to his *Household Words*. The Board of Inland Revenue, on the ground that it was essentially a newspaper, held it to be liable to the Stamp Duty, and took proceedings, in support of their claim, in a Court of law. The decision has gone against the Crown; Baron Martin, Baron Platt, and the Lord Chief Justice Pollock, having given judgment in favour of the defendant, and Baron Parke against him. The ruling of the Court will be received with favour by the public; for, although not finally decisive, if the other side are determined to proceed further, it gives an immediate sanction of legality to numberless periodicals which have long stood in an uncertain position. Further observations on this case we have preferred to throw into the shape of an article, which the reader will find in its proper place below.

Two more serious railway accidents! Really, we begin to grow nervous. It is well, no doubt, that directors should look sharply after the interest of proprietors—but the lives of her Majesty's subjects must not be endangered for the sake of handsome dividends. Economy is now the order of the day, but it is an economy that has more respect for property than for life. We had hoped that the heavy fines inflicted upon railway companies, in the case of one or two recent accidents, would have operated to produce increased caution. We much fear that if matters do not mend, the Legislature will have to be called in.

We began our Summary with France—we shall conclude with France. Marshal Soult is dead—the great antagonist of our own Wellington; born, we believe, in the same year. His death is of no political significance at the present moment—but it is a singular coincidence, that the last and greatest of Bonaparte's marshals should have been called to quit the stage of life just as Louis Napoleon is hazarding an audacious *coup d'état*.

#### THE PROTESTANT ALLIANCE.

ONE of the happiest, and, to our view, most promising tendencies of what is usually designated "the spirit of the age," is the growing disposition, almost everywhere apparent, to draw yet closer together the ties which link man with man, and to recognise that bond of brotherhood which unites all nations in one common family. Imperfect as are yet the public utterances of this instinct of our nature, and circumscribed and superficial as may be the grounds selected for intercommunion, one cannot but perceive in what is passing the germs of a lovelier future for humanity, and from the slight eminences we have succeeded in gaining, a steady glance at what is passing before us opens to our admiring sight a state of the civilized world, not perhaps far distant, when to all moral intents and purposes geographical boundaries will be obliterated, international antipathies and enmities destroyed, and the several peoples which are now separated from each other shall meet, and mingle, and commune, in regard to all that affects the essential interests of their being. The year which is fast drawing to a close will certainly be distinguished from its predecessors, as having produced the most remarkable illustrations of this growing tendency to oneness between the people of different countries. In the Great Exhibition we had a *réunion* of nations upon the lower ground of industry, art, and science. In the visit of M. Kossuth to our shores, which followed close upon the Exhibition, we see a less complete, but more spontaneous, effort of humanity to find a basis of unity in the principles of political freedom. And in the proceedings and purposes of the Protestant Alliance there are primary indications, very rudely developed as yet, of the probability that our children's children may witness the fraternity of nations displayed and enjoyed, in respect of the highest subject which can claim man's notice—that, we mean, of his spiritual condition and destiny.

We take the Protestant Alliance, as worthy of serious attention and of lively interest, not so much for what it is, as for what it points to. We had but little sympathy with that feeling of distrust and alarm in which it originated; we had not at first, nor have we now, much confidence in the breadth or the depth of the views entertained by those who ostensibly conduct its movements; and we cannot but think that its designs, which our judgment approves, and which we feel bound



to help forward with hearty zeal, are, in too many instances, the natural outcome of feelings, principles, and motives, in which it would be impossible and undesirable for us to share. Nevertheless, any proposed course of action which sets aside the artificial limitations of race, clime, and country, and which recognises, in a common participation of religious truths, the existence and the obligations of a common brotherhood, leads the way so naturally and so directly to high moral results, that all imperfections of plan and purpose dwindle into insignificance before our eye, and appear to us but as "the small dust in the balance."

The meeting of the Protestant Alliance, held in Freemasons' Hall, on Friday last, under the Presidency of Lord Shaftesbury, for the purpose of adopting resolutions respecting the Papal persecutions on the continent, and petitioning both Houses of Parliament for the repeal of the Maynooth Endowment Act, may well be regarded as one of the significant incidents of the age in which we live. We have read the report of that meeting with peculiar interest. The earnestness of spirit which pervaded it would demand respect, even if the aim of the Association which convened it, and the ability of the speakers who addressed it, were less entitled to our sympathy and admiration than in our opinion they were. That, however, which most forcibly struck us—that which produced in our bosoms the heartiest response—that which awakened up our hopes, and called out, where we least expected it, our shy affections, was the fact that every resolution and every speech had underlying it some broad and comprehensive principle of religious liberty with which our own hearts have been long familiar. For the most part, the speakers scarcely seemed to be aware of the wide application of those generous truths which all agreed in laying down as their starting point. Like the prophets of olden times, they uttered sayings, the deeper meaning and fuller significance of which themselves did not perceive. They saw not that in their attempt to root up one tribe of noxious weeds, the mischievous influence of which they could detect, they were also laying bare to the destructive element, another tribe, scarcely less noxious, which, in their imperfect knowledge, they believe to be both useful and ornamental, and which it is in their hearts to cherish, with the tenderest care. Persecution and endowment were the two points selected for attack—both, however, in their accidental relations only to Popery. But the weapons with which they assailed the mere accidents, wounded also, badly, if not mortally, the essence of what they seek to destroy; and that very principle of brotherhood which they recognised as binding them to protect, as far as may be, the indefeasible rights of religious individuality on the continent, binds them also, and hereafter will be felt to bind them, to a concession of the same rights to every man at home. Hence, far as they may stop short in practice of the great truths they enounce, we are constrained to cheer them on in the career they have marked out for themselves—confident that in proportion as they sincerely set themselves to apply right principles to one condition of circumstances, they will gradually, by a natural law of association, discern likewise their application to another not yet brought underneath their notice.

The Papacy is in strict alliance everywhere with the ruling spirits of political despotism. Religious freedom can only exist where some measure of civil liberty is enjoyed. Tyrants are never safe but when they can throw fetters over the soul as well as place restrictions about the person. They who claim for a people self-government in regard to their political affairs, tacitly claim for them also power to determine and to act independently in relation to their spiritual interests—and, on the other hand, they who evince sympathy and demand protection for man, in regard to his religious thoughts, responsibilities, hopes, and destinies, whether they intend it or not, are stretching forth a helping hand to lift him from the dust of civil prostration. The Protestant Alliance, if it resolutely act up to its purpose, will constitute another bulwark against the encroachments of continental absolutism. They who compose it will assail that foe to mankind in its most vital part. They will cut away from under it one of the main props by which it is sustained—they will, in the pursuit of their enterprise, come into daily and familiar intercourse with truths kindred to those they are seeking to enforce. They will feed with a drop of fresh oil the flickering lamp of hope which it seemed that a breath might have blown out, and left a large portion of the world in utter darkness. Nay, more! they will exhibit to the nations the kindlier and more beneficent aspects of Protestantism, and, perhaps, attract towards it the popular respect and confidence which priestcraft and kingcraft have done their best to destroy.

The proposed effort to repeal the Maynooth Endowment Act, whilst proceeding upon principles far too narrow to admit of our formal co-operation, constitutes an end towards the prosecution of which we, on other grounds, and fired by other hopes, can lend our best endeavour. We

regard that Act as one of the greatest blunders of modern statesmen—useless as an effort of conciliation—as a project for getting in hand and turning to political account Papal influences, delusive as well as irreligious—as a remedy for an admitted evil, savouring more of empiricism than of science. But in the endowment of Maynooth College are essentially involved all the principles by which civil establishments of religion are maintained. It is an outpost of a bad system—it is a key to the position of a formidable enemy. It was thrown up to save the Irish Church from being sapped at its foundations by the progress of political thought and public opinion, and the same blow which levels it with the ground will virtually decide the greatest question of the age—the relation in which the civil ruler must henceforth stand to the religion of his subjects. The Protestant Alliance, therefore, we regard as unconsciously, but very effectually, doing our work. Under such circumstances, we are not anxious to criticise keenly its motives or its methods; and, assuredly, we shall not be found standing in the way of those who contribute, however blindly, to bring about a consummation which of all others we regard as one "devoutly to be wished."

#### WHEN "NEWS" BECOMES "HISTORY."

ANOTHER and a vivid illustration of the "glorious uncertainty of law" is furnished by the decision of the judges in the case of the Stamp-office *versus* Charles Dickens's *Household Narrative*. No class of litigated cases is so rich in illustrations of this kind as conflicts between the subject and the Crown, and chiefly in which that conflict has turned on the liberty of printing and publishing. We have it in evidence before the Select Committee on Newspaper Stamps, that between the years 1830 and '34, seven hundred and fifty persons were imprisoned for publishing or vending a print called the *Poor Man's Guardian*, which the judges ultimately pronounced beyond the law under which those seven hundred and fifty persons had suffered. One would have thought that the Stamp-office authorities would have been chary of acting upon statutes the incertitude of which had been established at such a cost; especially as the Legislature, by reducing the stamp to one-fourth of its amount, had indicated its desire to encourage cheap literature; and, moreover, that as the penny stamp was retained avowedly only as a postal payment, the papers not distributed by the post might surely have been permitted to circulate unmolested, and, far from defrauding the revenue, continue to contribute to it by the payment of paper and advertisement duties. But, no. Within the last few years, several efforts have been made to establish cheap monthly periodicals, combining with general literature intelligence of and comments upon recent events. These efforts were quashed by the interference of the Stamp-office, until they found one publisher—Mr. Cassell—bold enough to contest the question; and were compelled by public opinion to include the *Household Narrative* in the prosecution with which they threatened the *Freeholder*. The former of these two publications was selected as the battle-ground; and the battle has gone in favour of the gentlemen who were so public-spirited as to dare the issue.

Let us endeavour to understand on what ground the judgment was given for the defendant. Mr. Baron Martin recited the provisions of four Acts of Parliament bearing on the subject—that of 10 Anne, c. 9, which simply imposed a duty upon "newspapers," or "papers containing public news, intelligence, or occurrences, which (within a limited time therein mentioned) should be printed to be dispersed or made public;" that of 55 George III., c. 183, which merely altered the amount of duty; that of 60 George III., and 1 George IV., c. 9, which defined a newspaper by its size and time of publication, and was intended to meet the case of Cobbett's *Weekly Register*; and that of 6 and 7 William IV., c. 76, which reduced the duty, retaining the definitions given in only the first of these statutes. From this comparison, the learned judge came to the conclusion, that the law, though obscure, did not include in the category of newspapers, a publication issued monthly, of two sheets, and at the price of twopence. Mr. Baron Platt dwelt upon the probable intention of the Legislature, at each of these periods; argued that because they did not mention "magazines," "registers," and "reviews," they did not mean to interfere with such works; and declared it "utterly preposterous" to confound a cheap monthly history with a newspaper. The Chief Baron (Sir P. Pollock) combined the two views—comparing the language of the several acts, and construing the intention of the Legislature by the rule of common sense:—

If Mr. Macaulay were, to-morrow, to publish a continuation of his history up to last Saturday, its news would be as recent as that of any of the Sunday papers, but in the opinion of every one it would not require a stamp. So the annual registers, if published in the first week of the new year, are not in the nature of newspapers, and do not require a stamp. Some of the monthly magazines have been purely literary, at least

many of their numbers are so, but several of them contained regular monthly statements of births, marriages, and deaths, bankruptcies, commercial intelligence, and the proceedings of both Houses of Parliament while they sat, yet they are notoriously unstamped, and no claim that I am aware of has ever been made upon them for the payment of duty, or of penalties for its non-payment. . . . Looking, therefore, at the whole course of the statutes on this subject, I think it has been considered by the legislature that a certain infrequency of publication gives to a periodical the character of a chronicle or history, and not that of a newspaper; and, however it may afford useful information, as it is not likely successfully to compete with the daily or weekly papers, it has not been rendered liable to the stamp duty. An interval of more than twenty-six days is what I think the legislature has fixed as the criterion. If the interval be twenty-six days or less, it is a newspaper; if it be more, it is a chronicle, or history; and the whole question turns on the distinction between news and history, which has, I think, been settled by the legislature. For these reasons, I agree with my brothers Platt and Martin, that our judgment must be for the defendants.

From this judgment, Mr. Baron Parke dissented; and the grounds on which he did so, are as entitled to consideration as those of his brethren. He pointed out that the act of 6 & 7 Wm. IV., had a subsequent clause to that dwelt upon in the previous judgments—that to the definition of a newspaper, as subject to the reduced duty, it is added—"And also (words clearly cumulative, not restrictive) any paper containing any public news, intelligence, or occurrence (or any remarks or observation thereon), printed in any part of the United Kingdom for sale, and published periodically, or in parts or numbers at intervals not exceeding 26 days between the publication," &c. He thus preferred the grammatical to the inferential construction of the law; but he had also a weighty consideration to oppose to the Chief Baron's *reductio ad absurdum*:—

"It is said that the word 'news' is indefinite, that the legislature could not have intended to leave this term undefined, and that the most reasonable construction is that the Legislature intended to define, by providing that nothing should be news that was contained in papers published at greater intervals than twenty-six days. I cannot think that the Legislature, if it had any intention to define the word 'news,' would not have adopted clear language to effect that purpose, and would have fixed the time after which events were not to answer the description of news—for instance, all events that have occurred more than twenty-six days ago. There is not a word to indicate any such intention in the clause, and it cannot be supposed that they meant to adopt a definition which would make the same event or occurrence a matter of recent occurrence or news, if narrated in a daily or weekly paper, but not if contained in a monthly paper published the same day, or the day after the occurrence. They certainly have not fixed any period after which events should cease to be deemed news; and, probably, they thought it unnecessary that they should do so. Probably the experiment would never be tried, of publishing a paper whose general object should be to give a narrative of facts which had all occurred more than a given period—say a month before."

But the experiment might be tried of publishing, weekly or oftener, a series of papers dated at intervals of twenty-eight days, but bringing up intelligence to the last hour, and, therefore, answering all the purposes of a newspaper.

If we are gratified at this decision, it is not because it will afford redress to the injured individuals who were compelled to succumb to an erroneous interpretation of the law. The proprietors of the *Stroud Observer*, the *Norwich Reformer*, and other victims of Messrs. Keogh and Timm, must still mourn their murdered offspring. Milton represents the suppression of a book as the destruction of a vitality—so may we say of an extinguished monthly magazine, as Othello of Desdemona's life:—

"Put out the light!  
If I quench thee, thou flaming minister,  
I can again thy former light restore  
Should I repent me; but once put out thine,  
Thou cunning'st pattern of exchequer nature,  
I know not where is the Promethean heat  
That can thy light relume."

It is a beautiful principle of British law, that Government pays no damages, much less costs. They, therefore, who venture to dispute with an official, play with a party whose rule is, "Heads, I win; tails, you lose." The judgment is acceptable to us only because it will probably summon a host of monthly newspapers into a field already too narrow, and thus hasten an adjustment of our press laws to the dictates of equity and the conditions of the time. Statutes based upon the shadowy distinction between history and news, will not do for an age of steam-presses, railways, and submarine electric telegraphs. The distinction lessens in breadth and substance with every new appliance of science, every fresh contrivance of the mechanic, as the shadows grow shorter and fainter before the advancing steps of the sun. Instantaneously, as the present changes into the past, news is converted into history. Intelligence that had on it the bloom of novelty yesterday morning, belonged, before evening, to another epoch;—for a nation that laid down to sleep under a Republic, awoke to find itself bestridden by a Dictator. There is nothing for it, but to repeal contradictory enactments, abolish fiscal burdens, and let the press adapt itself as best it may to times thus thickly sown with the seeds of mutation—to a world ceaselessly impelled along a path of dim but unhalting progression.



## THE HALF CENTURY:

## ITS HISTORY, POLITICAL AND SOCIAL.

"History may be defined as the biography of nations."—Dr. Arnold.

## PERIOD THE THIRD—1830 to 1850.

## CHAPTER IV. (CONTINUED.)

The Radical Reformers and the House of Lords—the Newspaper Stamp Laws—Church-rates and Church lands—Irish Municipal Reform—Civil and Criminal Law Amendment—an Irish Poor Law—Death of the King—his character with Statesmen and the People.

The peerage reformers renewed their efforts early in the session of 1837. Mr. C. Lushington moved for the exclusion of the spiritual lords, received the able support of Mr. Charles Buller, and obtained 92 votes out of 289. Mr. T. Duncombe proposed the abolition of the peers' privilege of voting by proxy, which was defeated by a majority of only 48, and that consisting of officials and dependents.

"Great would be the joy of the three per cents. if Spring Rice would go into holy orders," wrote Sydney Smith in a memorable sketch of the Melbourne Ministry. The new Chancellor of the Exchequer had surpassed his predecessor in ill-repute as a financier. In the session of 1836, however, he did one thing of very considerable though imperfect good—namely, the reduction of the newspaper stamp duty. During the period of the Reform agitation, there were a great number of unstamped newspapers in circulation; and the Government were indisposed either to take fresh business on their hands, or to embroil themselves with their supporters, by interfering with these unlawful publications. When political affairs returned to their ordinary, though widened channel, neither the producers nor the readers of these prints were willing to surrender them; but, in justice to the conductors of the legalized press, Government could not allow them to go on—and public morality required some interference with the locust herd of nonsensical or impure sheets that were abroad. A vigorous war ensued between the Government and the publishers. Among the latter, Henry Hetherington was conspicuous for his self-sacrificing resoluteness, submitting to repeated imprisonment and seizure of his stock in trade, and ultimately obtaining a decision in his favour from the judges. Mr. Lytton Bulwer was the appropriate and eloquent spokesman in Parliament of those who desired, on public grounds, a cheap and free press; and, supported by very numerous petitions, he gained from the Chancellor of the Exchequer a promise to surrender the stamp. Instead of its repeal, however, only a reduction from fourpence to one penny was effected—which, it was foretold by Lord Brougham and many others, would prove only a postponement of the controversy. At the same time, restrictions were imposed on the size of newspapers. The duties on paper for writing, printing, and other purposes, were, however, equalized at the reduced rate of three-halfpence per pound.—Agricultural distress was the subject of several debates, but nothing perceptible came of the discussion. That kindred perplexity, the currency question, was forced upon Parliament by a money panic, communicated from America, and aggravated by a bad harvest at home. The joint-stock banks were the principal sufferers; and, after a committee had sat upon the subject through a great part of two sessions, an alteration was made in the laws affecting those establishments.

The Royal speech intimated that the Irish tithes question would again be submitted to Parliament, but Ministers chose first to put forward that of English church-rates. Just previous to the opening of the session, there had been reunions of reformers in the principal constituencies, at which the feeble policy of the Whig Government was severely criticized, and a determination expressed by the leading Radical members to give them henceforth only a conditional support. It was probably this, with the circumstance that the Dissenters were the most powerful and vigorous section of their supporters in the electoral bodies, that induced Ministers to put foremost a measure much wanted and likely to be carried. To Mr. Spring Rice, the Chancellor of the Exchequer, was committed the introduction of this scheme. It proposed to place the landed property of the Church under secular management, assuming that the additional yield would prove sufficient to defray the charges for which church-rates are levied, and leave a surplus for the general purposes of the Ecclesiastical Commission. The Church instantly took alarm at the proposition. The Archbishop of Canterbury assembled his suffragans, and fifteen prelates sent forth from Lambeth a declaration that whatever the Church's lands would yield, absolutely belonged to her; that, therefore, if Dissenters were relieved by this method, it would be at the expense of the Church, against which their reverend lordships protested. Ministers vehemently resented this indecorous prejudgment by members of one House, of a scheme yet before the other branch of the Legislature; but the Church was stronger than the State even in that House where she is unrepresented—the Chancellor carried his bill by a majority of only five, and, therefore, dropped it. Mr. D. W. Harvey proposed the direct abolition of the impost; and was outvoted by 431. Lord John Russell moved for a committee of inquiry into the management of church lands, and obtained it by a majority of 86; but an amendment by Mr. Goulbourn, pledging the House to appropriate increased revenues to the Church exclusively, was defeated by only 26 votes.—A second attempt to

reform the Irish municipal corporations was defeated by the Lords in the name of the Church. The Conservatives assented, under the leadership of Sir Robert Peel, to the necessity of either abolishing or radically reforming the corporations, in which the rancour of sectarian exclusiveness was added to the corruption of official cliqueism, but were reluctant to establish what O'Connell boasted he would make of the new municipalities—"normal schools of agitation." The Government bill passed, however, by a majority of 80; but the Lords, under the direction of the Duke of Wellington refused, by a majority of 86, to pass it till they knew what was to be done about the Church revenues.—Thus did the Whig policy of timid contrivance once more break down beneath them.

In the early part of the session, Lord John Russell introduced a series of bills for the further amelioration of the criminal code, reducing the number of crimes punishable by death to seven; and relieving the sheriffs from the obligation to execute murderers within three days of their condemnation. The Lord Chancellor introduced a second time a bill for abolishing imprisonment for debt, but could not get it through the Peers. Mr. Ewart succeeded in carrying, with the amendments of the Lords, a bill for affording persons put on trial for felony equal legal aid with other attainted prisoners.

One other measure, and that of urgent necessity, a poor-law for Ireland was proposed by the Ministry. Mr. Nicholls, one of the English Poor-law Commissioners, had gone to Ireland a few months before, with instructions to report on the condition of its pauper class. The measure based on his report was an adaptation of the new English system to the peculiar circumstances of the sister Isle. It was well received by all parties except the Irish landlords in either House, O'Connell standing neutral; and had reached its third stage in the Commons when an event occurred that put a stop to all legislation for the remainder of the year '37.

That event was, the death of King William the Fourth. It took place at Windsor Castle, on the 20th of June, in the seventy-third year of his age. He had for some weeks previous felt his end approaching, and desired only to live over the anniversary of Waterloo (the 18th). That wish was gratified. The King's children by Mrs. Jordan were gathered about his bedside—he received the last rites of his Church—and with an assurance to the officiating Archbishop, "I am, indeed, a religious man," he gently passed away. A more desirable death this, than that of the elder brother—the two men differing in their end much as in their career; the worn-out, broken-spirited, selfish and sensualist, alone with his terrors, unhonoured and unwept; the weak but warm-hearted sovereign and father, kindly esteemed by his subjects, and justly beloved by the children in whom he had endeavoured to repair the wrong done to their mother. So soon as intelligence of the King's death was communicated to Parliament, spontaneous testimony was borne by those who had been brought into contact with him of the good qualities they had discerned. Lord Melbourne gave witness in one house of his punctual attention to public affairs—Lord John Russell mentioned in the other, with what pleasure he had performed his last official act, the reprieve of a criminal condemned to death. The Duke of Wellington, Earl Grey, Sir R. Peel, and others, had each some trait or anecdote to mention; and it was with more than decorous unanimity that condolence was voted to the widowed Queen. The people had long ceased to shout with enthusiasm for William the Reformer, and to hail him as the Father of his Country;—but they had many kindly and honourable recollections of his public and private life, and he received by general assent an epithet seldom accorded but to men of blood, "The Patriot King."

## CHAPTER V.

Accession of Queen Victoria—her personal popularity—Feeble state of the Ministry—General Election—Condition of the Three Kingdoms; Dispute between the House of Commons and the Judges; religious and ecclesiastical controversies; commercial apprehensions; Chartism; Church extension in Scotland; Lord Normanby and Father Mathew—Canadian Discontent and Insurrection—Jamaica.

THE Princess Victoria had attained her majority but a few days before the event which called her to the throne. On the 24th of May, her eighteenth birthday was celebrated at Kensington House: her uncle, absent from premonitory sickness, marked his cheerful recognition of the event by an appropriate gift. A little after daybreak on the morning of the 20th of June, the Primate, the head of the royal household, and the physician, came to hail her as Queen. Among the earliest of the many who hastened to do homage, was the Duke of Cumberland; he was the first to subscribe the oath of allegiance, and then instantly betook himself to Hanover—how his kingdom, by virtue of the Salique law prevailing there; all but the hottest of his Orangemen rejoicing at his going—as at the departure of a sinister cloud from before the English throne. The next day the Queen met her Privy Council, and read to them an address, in which she said:—

"Educated in England, under the tender and enlightened care of a most affectionate mother, I have learned from my infancy to respect and love the Constitution of my native country.

"It will be my unceasing study to maintain the Reformed Religion as by law established: securing at the same time to all the full enjoyment of Religious Liberty. And I shall steadily protect the rights, and promote, to the utmost of my power, the happiness and welfare of all classes of my subjects."



This graceful allusion to the Duchess of Kent was well approved by the general knowledge. It was widely known that the Princess had been reared in wise ignorance of her precise destiny, but in habits that would qualify her to fulfil its social if not its political duties. Anecdotes were rife of the frugality to which she had been accustomed in the management of her little affairs, and the pleasure she was wont to take in acts of self-denying kindness;—a combination of qualities that were evinced by the earliest of her subsequent acts—the continuing to allow to her cousins, the Fitzclarences, the sums which their father had allotted them; and the commencing to liquidate her own father's debts. The novelty and sentimental beauty of having for a sovereign an amiable and accomplished girl, had its natural effect—the heat of political partizanship abated for a moment; men of fiercely opposing aims and opinions found a common object of admiration and interest; rabid Toryism could not regret the “dreary Duke”—pale and irritated Discontent, chafing and gnawing at the pillars of the social state, that seemed but a prison-house and not a home, could wish no harm to the young and innocent head on which the crown had descended unsought.

“For a moment,” we say, party heat abated. It was only for a moment. If the session had not been abruptly terminated by the death of the King, it would doubtless have been interrupted by the dissolution of his Ministry. The Whigs had dwindled down their majority of 300, to a bare working majority; and the feeling towards them out of doors was only faintly represented by the divisions of the House of Commons. In one of the few sittings of Parliament previous to its prorogation and a general election, Lord Lyndhurst delivered, in the upper House, a speech, the bitter severity of which scarcely exaggerated the general sentiment. It consisted of a review of the reign and of the session, with such comments as these:—“The noble Viscount and his colleagues were utterly powerless—utterly inefficient and incompetent, as servants of the Crown; equally powerless, incapable, and inefficient, as regarded the people. Almost every reasonable man had but one opinion of their conduct. It elicited the pity of their friends, and excited the scorn and derision of the enemies of their country.” There was no reply to such invective as this, but a catalogue of works accomplished; and that was just what the Whigs could not adduce. They went to the country therefore, with two cries—the favour of the Queen, and resistance to the demand of Church Extension. That the Queen had expressed a wish to retain their services, was deemed warrant enough for a use of the royal name which would have been resented as in the last degree “unconstitutional,” if made by the other party. The Dissenters were held to their allegiance by representations grounded on circumstances we shall presently explain. But neither did appeals to the loyal nor to the democratic prevail to restore a Whig majority. Several of the powerful constituencies openly deserted to Conservatism. Mr. Hume was compelled by the electors of Middlesex to accept the representation of Kilkenny at the hands of Mr. O'Connell. Mr. Grote, the favourite of the City of London, was re-elected by a majority of only six. Mr. Roebuck was unseated at Bath; Liverpool and Hull gave up their Radical for Conservative members. It was finally estimated that the Whigs and Whig-Radicals combined would have a preponderance in the Commons of not more than twelve votes; and the Opposition immediately raised a fund for contesting in committee half a dozen doubtful returns.

It may be well before resuming our Parliamentary narrative, to bestow a glance upon the condition of the kingdoms over which Victoria had been called to reign.

Beginning at the top of the social scale, we notice that the legislative and judicial bodies were at variance upon a question of their respective rights. The dispute had arisen thus: A witness before a Select Committee of the House of Commons had accidentally mentioned one Stockdale as the publisher of an infamous book. The evidence was ordered to be printed; Stockdale brought an action for libel against the printer, Messrs. Hansard; the defendant pleaded the authority of the House, which Lord Chief Justice Denman decided to disallow; and the House resolved by large majorities—the Whig and Conservative leaders concurring—that its privileges were invaded by that decision.—A step lower, we observe the thoughtful and religious classes agitated by theological and ecclesiastical controversies—the revival under new names of old antagonisms; the re-appearance of perennial principles under quite new forms. Evangelicism now found itself confronted by a system fully as earnest as itself, and yet attaching infinite significance to the observances from which the old Formalism had been with so much difficulty dislodged; both were impeached of unreasonableness and bigotry by a liberalism which could not with plausibility be cried down as irreligious; and among the adherents of all of these professions were found the advocates of an entire change in the relation of the Church to the State, of the civil and sacerdotal elements. As yet these disputes had not reached the stage of corporate action. Pusey taught in the University; Froude was but just dead; the “Tracts for the Times” were in process of issue; but they had become so obvious as to attract attention in Parliament, and to form a new element of embarrassment to statesmen.—Parallel with these disquietudes were others of a mundane nature. Men skilled to read the signs of the commercial heavens, foresaw a protracted season of depression and distress, and distrusted the ability of the pilots at the helm to weather the storm. One bad harvest had sufficed to turn many eyes to other shores, and to revive in many minds the question, Why should artificial barriers be added to the natural separation of these food-teeming fields from our narrow soil?—Lower down still, there was the phenomenon of Chartism. About this time, six radical M.P.'s, and six members of the London Working Men's Association, had united in drawing

up the document entitled the People's Charter. Under that new banner almost the whole of the working classes of England seemed instantly to range themselves. The operation of the new Poor Law—under the mildest administration only reconcilable to the heart by the clearest dictates of the judgment; and when rigorously or heartlessly administered, revolting to all spectators, maddening to its subjects—drove many thousands into a movement which held out the hope of superseding pauperism altogether. There were other thousands, likely never to feel the harshness, but actually the better for the stern discrimination and economy of the new law, to whom the Charter was an expression of deep, angry disappointment. It was a smaller class, no doubt, but yet a very large one, to whom the Charter was the embodiment of intelligent convictions, and who designed to make the movement “a new organization of the people;” an education of the masses in fitness to exercise the rights it would procure for them.

The ecclesiastical controversies which were only speculative in England, had already advanced in Scotland to the region of political strife. The Established Church, notwithstanding that several large bodies had gone off from it in successive secessions, comprehended about eleven hundred congregations, covering the entire country. But Dr. Chalmers, and other of her magnates, sincerely compassionating, no doubt, the spiritual condition of the town populations, and impatient to realize an ideal unity of religious and secular institutions, conceived a bold project of Church extension, for which they besought the aid of the Government. Ministers, ignorant or careless alike of the principles and the facts of the case, did not discourage—though they strenuously denied having sanctioned—the scheme. As, however, Parliament could not be expected to vote money on the *ex parte* representations of divines, a commission was appointed to investigate the resources and appliances of the Church. The Assembly protested vehemently against the composition of the commission; and became still more clamorous when there were indications of an intention to apply the appropriation principle to the Church of Scotland as well as to the Church of Ireland. The report of the commission so thoroughly exploded the alleged necessity for more churches and clergy—and the Dissenters of both countries were so thoroughly aroused and indignant, Glasgow alone sending up an anti-state-church petition, signed by 14,000 persons—that Ministers took a position of decided hostility to the Assembly; and, in virtue of that position, received the energetic support of the Dissenters in all the Scotch, and in many of the English constituencies.

In no part of her vast dominions was the young Queen the object of such frantic loyalty as in Ireland. The policy of Lords Normanby and Morpeth had been the redeeming feature of the Melbourne Administration. With an impartiality to which the Irish people were almost entire strangers, the Viceroy declined the advances of either party; dismissed from public offices known members of illegal associations; conferred the honours in his gift on meritorious Roman Catholics, instead of on Protestant retainers; and when he had sufficiently vindicated the justice of his rule, exercised a wise and humane clemency in the release of political offenders. And during these years a wonderful and most beneficial revolution was rapidly effecting itself. Father Mathew had started on his divine mission as the Apostle of Temperance, and the people, by hundreds of thousands, were pledging themselves to total abstinence from their darling whisky. Under these new and happy auspices, all the poetry of the Irish heart welled up at the name of Victoria, whether shouted by O'Connell at a monster meeting, or coupled with a benediction from the priest at the altar.—In one of the colonies of the British Crown, the change of sovereigns was coincident with an attempt to break away from connexion with the Mother Country. The Canadians of both the Upper and Lower Provinces had many and serious grounds of complaint. Though of a mixed race, they had proved their devotion to England in the American war of 1812-14; but had not been rewarded with the functions of local self-government, nor permitted freedom of internal development. The separation of the legislative from the judicial bodies—the responsibility of the Executive and officials—a greater command over the revenues of the colony—the application of property reserved for ecclesiastical purposes to other public uses—these were the demands reiterated year after year in the Assembly and Council; these the grounds on which a struggle was maintained with successive Governors. In 1833 the Assembly of the Lower Province refused to vote supplies, and three years later the Assembly of the Upper Province did the same. The reply of the Home Government to these proceedings provoked the Canadians to threaten an appeal to force. The arrest of two persons for sedition was the signal for a rebellion so formidable in appearance, that Lord Gosford left General Sir J. Colborne in military command of the Colony.—Another of the British possessions was also in a state of feverish disaffection; but from very different causes. The Jamaica Assembly had provoked Lord Sligo to an act of indiscretion that necessitated his retirement. Sir Lionel Smith succeeded no better. The spirit of the Abolition Act was violated in every way, barbarities sometimes amounting to torture and murder were practised upon the apprentices, juries of planters refused to convict their fellows, and the legal protectors of the negroes were abused and thwarted to an intolerable degree. The negroes were avenged by the revival of the abolitionist movement in England in its former vigour; memorials from tens of thousands of English women besought the Queen to inaugurate her reign by promoting the entire and immediate abolition of slavery; Lord Brougham moved the Lords by a display of extraordinary eloquence on the same behalf; and the Imperial Parliament speedily decreed the Act of Emancipation. How the Government dealt with the Colonial Legislature, and what difficulties the case involved, we shall see ere long.

W. W



## LAW, POLICE, ASSIZE, &amp;c.

## DECISION IN THE "HOUSEHOLD NARRATIVE" CASE.

It having been announced that judgment would be delivered in this important case—the Attorney-General v. Bradbury and Evans—on Monday, the Chief Baron and three puisne Barons, who had heard the argument, met in the large court, and as they did not agree in their construction of the Stamp Act, their lordships delivered their judgments *seriatim*, commencing, as is usual, with the junior baron. Mr. Baron Martin and Mr. Baron Platt were of opinion that the defendant was entitled to the judgment of the Court. Mr. Baron Parke thought the Crown was entitled to judgment. The Chief Baron (Sir F. Pollock) agreed with his brothers Martin and Platt. The grounds of the judgment, and of the dissentient opinion, will be found in our leading columns.

The majority of the judges being in favour of the exemption from duty, judgment was entered for the defendants—much to the satisfaction of a densely crowded court.

**PIGEONS NOT WILD BECAUSE AT LARGE.**—The Exchequer Chamber has given judgment on the reserved case of one William Chefor, who had been convicted at the Nottingham Quarter Sessions of stealing tame pigeons from an ordinary dovecot. The dovecot was on a stable, with which it communicated through a trap-door; and the holes for the pigeons were left open to the air, so that the birds were under no restraint. Because the pigeons were not imprisoned, but were left to act wholly on their own instincts and habits, the counsel argued that they were "not reclaimed," and could not—*in fero natura* cannot—be the subject of larceny. The Chairman succumbed to the argument, and directed the jury to acquit; but the jury persisted in convicting. Lord Campbell now declared for the Court, that the jury took a better view of the law than the judge. The pigeon must, from his nature, have egress to the air; but the tamed pigeon from his habit is quite reclaimed—as much as geese, and ducks, and farm-yard fowls. So the conviction was right, and must be affirmed.

**THE HAMMERSMITH CONVENT CASE.**—The girl Angelina Adams, otherwise Mary Ann Burke, has been tried for her perjury before Mr. Paynter, the Hammersmith magistrate, respecting the Roman Catholic institution called the Good Shepherd Asylum. The whole of the girl's statements were shown to be false; but it was also shown that she had suffered much, and was liable to hysteria, and delusions. The jury acquitted her, on the charitable hypothesis that she had sworn falsely under one of these delusions, produced by excitement at her dismissal from the institution.

**THE SURREY FOOTPADS.**—The ruffians Harris and Round, who had the desperate conflict with Policemen Earthy and Bayley at Acton, and who wounded Earthy by a pistol-shot, have been found guilty of shooting with intent to murder. Sentence of death has been recorded, and they will be transported for life. Lord Campbell ordered £15 to be given to Sergeant Earthy, and £5 to Constable Bayley, for their courageous conduct in the encounter.

**THE MAYLESTONE MURDER OF A WIFE.**—Thomas Bare, the wretched man who killed his wife with a sharpened file, has been committed for trial. Mrs. Selina Beckett, wife of a printer who lodges in the house where the murder was committed, was sufficiently recovered from the shock she sustained to give evidence at the last examination. She witnessed the murder—that is to say, she saw the first blows struck, saw the poor woman fall down, saw her struck by the prisoner repeatedly after she was down, and saw after he was gone that she was dead. Witness cried out to the prisoner, but he did not once hold his hand; and when he had done the fatal work he "passed by witness, walked out of the room, and went down stairs into the street." Bare cross-examined Mrs. Beckett, and elicited from her that a man used to come almost every evening to see the deceased at about half-past eight o'clock: "he sometimes left at ten, but never later than twelve." But a woman named Hands, who lived with the deceased, and who is still too ill to be examined, was almost always present when the man was present. Mr. Broughton—"Did you ever see any thing irregular in the conduct of the deceased?" Witness—"Never, Sir; quite the contrary." Inspector Jackson stated that the deceased had been a hard-working, industrious woman; but the prisoner had been jealous of her for some years past.

**THE WESTMINSTER MURDER OF A CHILD.**—William Smith, *alias* Glenister, aged only twenty, was tried on Saturday for the wilful murder of a child, Mary Elizabeth Reynolds. The lodger in the house—No. 6, Douglas-street, Westminster—deposed to hearing the man come home drunk, abuse the infant for its crying, and throw it on the floor. The mother—cohabiting with the prisoner, though the child was another man's—deposed to having left it in their room asleep, and to finding it on her return bruised and dead. The jury, after deliberating for about a quarter of an hour, found the prisoner guilty of murder, but strongly recommended him to mercy, on the ground that he was at the time in a state of deep intoxication, and a belief that if the woman Reynolds had been at home on the night in question the occurrence would not have taken place. The judge passed sentence of death, with a caution against hope of mercy. The prisoner, neither during the trial nor when sentence of death was passed, betrayed the least emotion; and when the learned judge had concluded he walked out of the dock with an air of the greatest indifference. When first charged with

the murder he said, "What to do I don't know. My life is a misery—I may as well be hanging out of the way."

**THEFT BY A LADY FROM THE EFFECTS OF CONFINEMENT.**—At the Worship-street Office "a lady, understood to be the wife of one of the chief clerks in the Bank of England," has been charged with petty felony at the shop of Mr. Charles Carden, oil and colourman, of Cross-street, Hoxton. The prisoner seemed to be of middle age, and very genteel. She appeared to be in very delicate health; and was accompanied by a nurse, carrying a baby only five weeks old. She seemed completely crushed by her degrading position; buried her face in her hands and bosom beneath a thick veil, and sobbed and shuddered convulsively. Her husband, a very gentlemanly-looking man, was incessantly pacing the court in a state of pitiable grief and excitement—before his wife was placed at the bar he repeatedly adjured her to tell him why she had so disgraced herself; but her stifled utterances were inaudible. The charge was simply, that the prisoner had stolen pieces of soap from Mr. Carden's counter, on two occasions. When charged by the shop-boy with the theft, the lady pulled five pieces of common soap from her pocket, and earnestly prayed forgiveness—"Pray, pray, let me go; I've got a little baby at home." But Mr. Carden felt it due to his shop-boy to call a constable and give her into custody. Constable Alworth proved that the lady had implored on her knees to be let off, and had offered "any recompense" for forgiveness and freedom. Mr. D'Eyncourt asked the prisoner if she had any explanation; and she was about to ejaculate something, but Mr. Vann, the solicitor retained by her husband, kept her silent. The prisoner was accordingly committed for trial at Middlesex Sessions; two gentlemen eagerly becoming surety of £50 each for her appearance. "A Physician" writes to the papers, that mental derangement is frequently the result of a long and exhaustive confinement, such as the lady had just risen from.

**NOVEL AND AUDACIOUS THEFT.**—As a gentleman named Nicholls was sitting in the parlour of his house, in Hoxton-square, on Saturday, a little before 12 o'clock, a loud knock was made at the street-door, which was opened by the housemaid, who came into him immediately, and handed him a letter, which she said had just been delivered to her by two men, who were waiting at the door for an answer. Upon finding, on breaking the envelope, that it only contained a blank piece of paper, his suspicions were excited, and, on hastening out after the girl, he found her in the passage engaged in a violent struggle with one of the men, who had availed himself of her momentary absence in the parlour to lift down a great coat from one of the pegs in the hall. He ran forward to the girl's assistance, but, before he could reach either her or her assailant, the latter knocked the young woman down in the passage, and, instantly darting into the street with the coat, handed it over to the prisoner, who was waiting outside, and both rapidly made off in different directions. Witness raised a cry of "Stop thief," and pursued the prisoner, who lunged away the coat and continued his flight, but after a sharp chase he was overtaken and given into custody, when he denied all participation in the robbery, professed both astonishment and indignation at being detained upon such a charge, and declared that his only reason for running was to catch the real thief. This story, however, was at once flatly contradicted by several persons, who had seen the coat actually in his possession, he was forthwith transferred to the station, and thence brought before the sitting magistrate, who said he would give him an opportunity of convincing a jury of the truth of the story.

**POACHING CASE.**—The Mansfield bench of magistrates have committed for trial four men, Sims, Roberts, Bawkill, and Alvey, charged with the murder of Roberts, Lord Scarborough's game-keeper.

**THE OLDBURY BURGLARY.**—John Green and James Hunt, who robbed the aged Miss Nicklin, and almost killed her venerable cousin, in their house near Halesowen, and were apprehended, after a stubborn resistance, by the police at Leominster, have been fully committed for trial for several burglaries which have been clearly traced home to them.

**EARL SHAPPEBURY ON PUBLIC AMUSEMENTS.**—Under this head, the daily papers report a speech delivered in Manchester, in which, however, the noble lord dwells chiefly on intemperance and Sabbath-breaking; without saying anything new or striking on either. But one point in his address is at least novel—he suggests the desirableness of closing at nine o'clock in the evening (!) the penny theatres and cheap concert-rooms, to which he represents the working classes and their children as resorting in great numbers and with the most pernicious effect.

**A SOCIAL MEETING** of the members and friends of the Regent-square Young Men's Society, was held on Thursday evening, at Radley's Hotel, New Bridge-street. The Rev. Dr. Hamilton presided, and, after tea, invited Mr. Blackwood, the Secretary, to give an account of the state of the society, which was highly satisfactory and encouraging. Mr. Tarlton (of the Young Men's Christian Association), the Secretary of Mr. Hinchcock's Young Men's Association, Dr. Stewart, Mr. Blyth, Mr. Robertson, Mr. Sinclair, Mr. Balfour, and Mr. Williamson, addressed the meeting on various subjects. The Rev. Mr. Robinson and the Rev. Walter Smith, A.M., of Chadwell-street, followed in an able and interesting speech.

## COURT, OFFICIAL, AND PERSONAL NEWS.

The Queen continues at Osborne.

Court mourning for the late King of Hanover began on Sunday, the 23d ult., is to change on Sunday, the 7th inst., and will end on Sunday the 14th.

A supplemental charter has been granted to the Royal Commissioners for the Exhibition of 1861, authorizing them to dispose of the surplus in their hands.

Mr. Hawes has informed some of his constituents that his recent change of office does not involve the resignation of his seat; but he prays to gratify them by applying for the Chiltern Hundreds at the re-opening of Parliament.

Mr. Joseph Pollock, late of the Manchester Court of Record, has taken his place as Mr. Ramsey's successor.

William Finnelly, Esq., short-hand writer in the House of Lords, was on Sunday morning, the 23rd ult., discovered by his landress at his chambers, in Old square, Lincoln's inn, expiring in his bed. Assistance was immediately sought for, but medical appliances were of no avail. His connection with the morning papers extended over a period of more than thirty years, and he was deeply and justly respected.

**ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL.**—On Friday the half-yearly meeting of the subscribers to this institution took place at the London Tavern, Bishopsgate-street; the Lord Mayor in the chair. A report was read, which gave the following account of the condition and prospects of the charity:—The general committee had directed an announcement to be made that additional children would be admitted during the next year to make up the number to 250. The last report stated that, with the children elected in April, there were 240 in the school; 8 had been admitted by purchase, and 26 were to be elected this day. Left since last report, 19. To leave before the day of admission, 2. The total number would then be 247—viz., 164 boys and 83 girls. Additions since 1847, when the new school was opened, 94. On account of the increasing number of children, a larger expenditure was unavoidable, but the committee continued to rely upon the support of the governors and public at large. The health of the children was remarkably good, and their general conduct commendable. In addition to the weekly visits of the house committee, and the attendance of the ladies, the educational committee continued their periodic visits to each school. Upon the recommendation of the house committee the board gave to such of the children as could leave, a fortnight's holiday; and they were much pleased with the cheerfulness with which they returned, for, although they rejoiced at leaving, many of them said they were glad to come back. A few weeks after the children re-assembled, arrangements were made for them to visit the Great Exhibition, attended by several members of the committee, the secretary, with the teachers, and servants of the establishment. By dividing them into twentys, and aided by the attention of the police and visitors generally, they saw a great deal more than might have been expected; and they were much gratified by their visit. It was further stated, that the total number of children admitted into the schools amounted to 1,478, and most of them had been placed in situations in which they had succeeded in obtaining a comfortable livelihood, while some of them had risen to influential positions in society, and were now governors of the charity. The report was received and adopted, and the Lord Mayor having made a few observations in support of the institution, Mr. J. Mann proposed a vote of thanks to the clergymen who had preached the anniversary sermons on behalf of the charity. Mr. E. Chartier, in seconding the motion, stated that in seven years' time the centenary of the society would arrive, and he suggested that it might be possible at that period to increase the number of children in the schools to 500—viz., 300 boys and 200 girls. He thought that if a "centenary fund" were at once opened, and could be made to produce £500 a-year, it would yield sufficient to defray the expenses of adding a wing to the building for the above object. The meeting then proceeded to the election of 25 children, and the poll having closed, the business terminated.

**STEAM COMMUNICATION WITH THE COLONIES.**—The Lords of the Admiralty have advertised for contracts to convey the Royal mails, fortnightly, between England, Gibraltar, Malta, Alexandria, Aden, Ceylon, Madras, Calcutta, Singapore, and Hongkong; and every two months between Singapore, Batavia, Swan River, or King George's Sound, Adelaide, Port Phillip, and Sydney. These contracts embrace a revision of the whole of the mail-service between this country and the Mediterranean, India, and China; and are intended to supersede the existing contracts on their expiry in 1852. The Bombay service will remain in the hands of the East India Company, on a separate service between Bombay and Aden. The service to Australia is to be by Batavia and Swan River, and not through Torres Straits; if it be intended to alternate with the service from the Cape of Good Hope, Australia will get a monthly steam-mail. The Indian boats are to go at least ten miles an hour; the Australian at least eight miles and a half an hour.

**THE LONDON PEACE SOCIETY IN SCOTLAND.**—The Rev. H. Richard and Mr. Stokes have been holding large and effective meetings in Aberdeen and other towns in the far north.



## PREVENTIVE AND REFORMATORY SCHOOLS.

A Conference is to be held at Birmingham, on Wednesday next, for the following objects:—A consideration of the condition and treatment of the "perishing and dangerous classes" of children and juvenile offenders, with a view of procuring such legislative enactments as may produce a beneficial change in their actual condition and their prospects. The children whose condition requires the notice of the Conference, are—

First, Those who have not yet subjected themselves to the grasp of the law, but who, by reason of the vice, neglect, or extreme poverty of their parents, are inadmissible to the existing school establishments, and, consequently, must grow up without any education; almost inevitably forming part of the "perishing and dangerous classes," and ultimately becoming criminal.

Secondly, Those who are already subjecting themselves to police interference, by vagrancy, mendicancy, or petty infringement of the law.

Thirdly, Those who have been convicted of felony, or such misdemeanour as involves dishonour.

The provisions to be made for these three classes, are—

For the first, Free Day Schools.

For the second, Industrial Feeding Schools, with compulsory attendance.

For the third, Penal Reformatory Schools.

The legislative enactments needed to bring such schools into operation, are—

For the Free Day-schools, such extension of the present Governmental grants, from the Committee of Council on Education, as may secure their maintenance in an effective condition, they being by their nature at present excluded from aid, yet requiring it in a far higher degree than those on whom it is conferred.

For the Industrial Feeding Schools, authority to magistrates to enforce attendance at such schools, on children of the second class, and to require payment to the supporters of the school for each child from the parish in which the child resides, with a power to the parish officer to obtain the outlay from the parent, except in cases of inability.

For the Penal Reformatory Schools, authority to magistrates and judges to commit juvenile offenders to such schools instead of to prison, with power of detention to the governor during the appointed period, the charge of maintenance being enforced as above.

The Conference will take place on the morning of Wednesday, and a public meeting will be held in the evening. The committee will meet at half-past eight, on Tuesday evening, at Dec's Royal Hotel, Birmingham, where particulars respecting the time and place of the meetings may be obtained.

Several ladies who take great interest in reformatory schools will be present at the Conference, and the attendance of any ladies or gentlemen who have paid attention to this important subject will be esteemed a favour.

THE REFORM CONFERENCE AT MANCHESTER, though chiefly confined to delegates from Lancashire and Yorkshire, will be attended by Reformers from Derby, Nottingham, Leicester, Birmingham, Newcastle, and Edinburgh. The evening meeting will be addressed by Messrs. Cobden, Bright, Gibson, and other members of Parliament. A deputation from Yorkshire has held a preliminary interview with the Reformers of Manchester, but its proceedings have been kept strictly private. The Yorkshire deputation included Mr. Carbutt and Mr. Edward Baines, of Leeds; Mr. R. Leader, jun., of Sheffield; Mr. Milligan, M.P., of Bradford; Mr. T. Crossley, of Halifax, who represented the West Riding Registration Association. The gentlemen who received them on the part of the Manchester Financial and Parliamentary Reform Association were: Mr. G. Wilson, Mr. Bright, M.P., Mr. Henry, M.P., Mr. Kershaw, M.P., Mr. H. Ashworth, of Bolton; Mr. T. Ashton, of Hyde; Mr. T. Bazley, president of the Manchester Chamber of Commerce; Mr. W. Rawson, Mr. John Platt, Oldham; Mr. H. Rawson, Mr. McCartney, Mr. S. P. Robinson, Mr. Royle, Mr. C. Walker, Rochdale; and Mr. C. E. Ratlins, of Liverpool.

THE NATIONAL PUBLIC SCHOOL ASSOCIATION held its annual demonstration on Monday at Manchester, including a meeting of the general council in the morning, and a public meeting in the evening. Mr. A. Henry, M.P., was chairman of the council meeting, and Mr. Cobden, M.P., Mr. T. M. Gibson, and Mr. George Combe, of Edinburgh, were present. Dr. Davidson read a paper on the Voluntary Manchester and Salford local, and the National Public School systems. The Rev. W. F. Walker, incumbent of St. James's Church, Oldham, moved the following resolution:—

Resolved—That the following be adopted as an appendix to clause vi. s. 3.—

"That schools already in existence may become free schools under the direction of their present or future managers, and receive — per week for each scholar educated in them.

"Provided,—

"1. That on inspection they are found in a satisfactory condition.

"2. That the 'inculcation of doctrinal religion,' shall not take place in them between the hours of — and — in the morning, and — and — in the afternoon.

"3. That the attendance of the scholars on the 'inculcation of doctrinal religion,' shall not be compulsory.

"4. That the 'inculcation of doctrinal religion' shall not be a part of the duty of the teachers under this system.

"5. That no part of the school payments derived from the rate shall be directly or indirectly applied to the 'inculcation of doctrinal religion.'"

The Rev. F. Tucker (Baptist), seconded the motion. Mr. Cobden, Mr. M. Gibson, and Mr. Simpson, of Edinburgh, supported the proposition, and it was adopted unanimously.

FREE-TRADE WITH AMERICA.—The members of the American Chamber of Commerce at Liverpool have given a grand banquet, at the Adelphi Hotel, in honour of Mr. Walker, late Secretary to the Treasury of the United States, as a mark of their appreciation of his services in giving facilities to the commerce between Great Britain and America. Mr. W. Brown, M.P., was to have presided, but he was kept at home by illness; and Mr. W. Rathbone, jun., President of the American Chamber of Commerce, took his place. The loyal toasts were drunk with especial warmth; and the sentiment of "The land of my forefathers" produced an unmediated and most genial speech from Mr. Corbin, of the States. The toast of the evening was introduced by the chairman with references to the late Sir Robert Peel's expressed admiration of Mr. Walker and his State documents. Mr. Walker's acknowledgments were eloquently made; and then an immense mass of American statistics was poured forth by the orator, in proof of the triumph of those principles of free-trade which he has done the most of any American statesman to carry out. This summary of the effects of a low tariff on the yield of import-duties will suffice as an example:—

In 1842, a very high and restrictive tariff was adopted by the Congress of my country. In 1846 that policy was changed, and the duties were reduced in the aggregate average more than one-half. Our direct revenue, from duties under the high tariff of 1842, was 23,895,000 dollars; our direct revenue from duties, when reduced one-half, rose to 36,145,000 dollars. In this last year—for the duties continued to augment every year in a most wonderful and extraordinary ratio—our revenue rose to 50,000,000 dollars. Gentlemen, I have received, by the steamer which has last reached us to-day, the official account of the revenue for the first quarter of the present fiscal year. Our fiscal year commences on the 1st of July every year, and terminates on the 30th of June succeeding. Now, these are the results of the first quarter of the present year, commencing on the 1st of July last. The revenue from duties alone for the first quarter of the present year, is 14,754,909 dollars, or at the rate of 59,019,219 dollars per annum. Our total revenues from all sources for that quarter were 16,000,000 dollars, or at the rate of 64,000,000 dollars a-year. Our surplus during that quarter of receipts over expenditure amounted to 4,600,000 dollars, or at the rate of 18,000,000 a-year. Now, as our debt—our whole debt—amounts to but 64,000,000 dollars, this surplus would extinguish it in less than four years, and leave us in a situation in which we have been in twice before, entirely without any debt.

Mr. Maxwell, Mr. Crittenden, the American Consul, and Mr. Bazley, acknowledged special toasts; and the health of "that active philanthropist, always foremost in every good work, independently of country or creed, Mr. Henry Grinnell, of New York," was suitably acknowledged by his own son.

THE MELANCHOLY CASE OF SUICIDE AT LEICESTER.—The coroner's inquest has elicited some very painful facts relative to Mrs. Gildes, the lady whose death by her own hand was mentioned in our last. It appeared that the deceased had been in Leicester only a short time, and that she took lodgings with a Mrs. Cobbin, in Hill-street, and had been reduced to the utmost distress. She had made her case known to a few benevolent individuals; and they had given her small sums of money. Bundles of papers were found, from which it appeared she had, since her husband's death, been maintaining herself by her pen, and that the late Sir R. Peel, with whom her husband had been very intimate, had shortly before his death sent her £50. A letter was also found addressed to Lady Peel, which, it is supposed, she had not the means of sending, for the want of a penny. On the table lay two or three letters, written (in a beautiful handwriting) shortly before her death; one commenced thus:—"Nov. 21. 1851. Half-past four o'clock p.m. I have now concluded my last earthly repast, and thus consumed every atom of food I possessed. My feelings are contented and serene beyond expression." She then goes on to say she had travelled through many countries, and never had the least fear of death. "My late very dear friend, Lady Combermere, committed suicide. How often when conversing with her at the Royal Hospital, Dublin, has a secret voice whispered to me that our deaths should be similar, although at that time I had not formed any idea what sort of death we should die." Another letter was as follows:—"Six o'clock p.m. I have now arranged all my little papers, &c., and sealed up my keys for Mr. Dare. He will (I trust) attend to my latest requests. The last time I saw him he said he was engaged that day and the next to attend the funerals of two friends. I had it on my lips to ask him would he attend mine for the third. It struck me he would do so.—Nov. 21st, 1851.—The black ribbon bracelets are for my wrists. I have now set my house in order. Into the hands of God I trustfully commend my never-dying soul. CAROLINE." This was the last she wrote. The deceased was a fine-looking woman, about forty years of age, and it appears from her papers that she had been twice married, and that her property is in chancery. The jury, who were much affected, returned a verdict of "temporary insanity."

THE BOARD OF CUSTOMS AND THE CITY MERCHANTS.—The St. Katharine Dock Company have followed the example of the London Dock directors, in compromising with the Government. Great dissatisfaction, however, exists among the mercantile classes on the subject, and an association has been formed in the City, after correspondence with all the principal commercial towns of the kingdom, to effect a thorough reform in the Customs. The movement is headed by the most eminent merchants and bankers of "both political parties."

The Mayor of Yarmouth elected himself! His own vote made the numbers equal, and his casting vote gave him the office.

## LITERATURE.

## THE PERIODICALS (DECEMBER.)

Once more does the publication of the December magazines ante-date the close of another year, and already are we carried in imagination by editorial announcements into the whirl and stir of that which is to follow. Let us, readers, apply ourselves to our work in this department for the last time in 1851, banishing weariness on either side, if there be any risk of that, by the recollection of the Christmas recreations and Christmas amenities which will intervene ere another batch of periodicals will make their appearance.

A most interesting and excellent article on the "New Reformation in Ireland," which opens the *ECLECTIC REVIEW*, investigates the causes of that impression which, "after a fruitless experiment of three hundred years," the Irish Church Establishment is beginning to make on the native population. First among these is placed the famine which revealed the selfish character of the Romish priesthood. "Many parish priests had saved money, and were esteemed rich; these were pre-eminent for their hard-heartedness," while, on the other hand, the Protestants, whom the priests had maligned, were found administering relief to the suffering, irrespective of creed and party; second, the breaking up of clans and the dissolution of political organizations; third, the action of the Encumbered Estates Act, which has broken up the landlord power in cases where it has hitherto been exercised only for evil; fourth, "it is not as the Established clergy that the episcopal ministers labouring in Connaught have succeeded with the native population; the conversions are due to the voluntary principle." "Not by State funds have the missionaries been supported in their movements against the Church of Rome, but by contributions from British Christians. While acting on the old State-church system, nothing could be done. There stands the Protestant rector or the vicar in the parish church, as much estranged from the sympathies of the people, as he was in the days of the Lord-Deputy Strafford, or of Primate Boulter." Fifthly, the use by the missionaries of the native language, which the Irish Establishment has systematically discouraged, has greatly aided them in their work; the spirit of the Protestant missions having become intensely Irish. Sixthly, the colonizing system, by which the temporal as well as the spiritual interests of the people have been cared for, has operated powerfully for good. But, unfortunately, this success has not been purchased by means altogether unexceptionable; for, with adroitness more characteristic of Jesuitism than Protestantism, the missionaries have so far conceded to Romish prejudice as "preposterously to labour to recommend the Irish Church to the Irish peoples, by asserting its connexion with the ancient Church of their fathers!"

"Sacramental Theories" analyzes so much of Dr. Halley's Congregational lectures as the principles on which the *Eclectic Review* is conducted will permit; the opinions of the reviewer being, for the most part, in harmony with those of the lecturer. The article contains some earnest and powerful passages in condemnation of "all sacramental theories, by whomsoever entertained," on the ground that, "as there is no Sacrament at all in the Christian Church, we have nothing to do with any theory which proceeds on the assumption that there is."

"Carlyle's Life of Sterling" is the subject of a paper marked by great vigour and brilliancy. The work in question had been looked for with dread by the orthodox, but, says the reviewer, "a milder, more tender, and more pleasant gossiping little volume we have not read for many a day. Not above ten sentences of vituperation occur in the 349 pages." This is accounted for by the fact that Carlyle has evaded the matter in hand, having said "scarcely a single distinct word" about those religious characteristics and incidents which have invested Sterling with such deep interest. Carlyle's own religious views, or supposed views, are condemned in decided and manly, though discriminating terms:—

"If he must be sceptical, why should he be profane? He may curse, but why should he swear? He may despise hypocrisy, and trample on cant, but why should he insult sincere, albeit weak minded, belief? . . . Why does he so often edge his evident earnestness with a levity and a mockery which remind you of Voltaire himself? . . . His contempt for the office of the Christian ministry is so evident, and almost ferocious, as to increase the suspicion that he loves Christianity as little as he does its clergy. . . . We should like him to 'deliver his soul' more on a topic to which he often alludes, but on which he is never explicit—Christianity. We think we know his sentiments on the subject. He does not, we fear, acknowledge its peculiar and divine claims. Seeing clearly that there are but two alternatives, revelation or despair, he has deliberately chosen the latter. . . . But a large proportion of the public are still in the dark as to his religious sentiments. . . . Not every eye can pierce through the fantastic veil he wears, and see behind it the features of a mere nature and duty-worshipper. That veil he is, we think, as an honest and earnest man, bound to drop."

The writer then discourses on the religious characteristics of the present times in strains which make



us wish that we had a column to spare for quotation. Another satisfactory article is that on "Marriage with a Deceased Wife's Sister," based upon Mr. Sleight's Reply to the Bishop of Exeter's Speech in the House of Lords. It leaves, as in fact do most of the arguments in opposition to the present law, those who take the opposite side without a logical leg to stand upon. "Kossuth and the Hungarian Revolution" takes that view of the illustrious Magyar which might have been expected from an *Eclectic* reviewer, and is earnestly written. There are three other articles, which, as of less importance, we may pass without remark; viz., "Warburton's Memoirs of Horace Walpole," "Colonel Dixon's Sketch of Mairwara," and "The Flax Movement."

Had the present number of THE CHRISTIAN SPECTATOR really been the last, we should have read it with quite as much of shame and regret as of pleasure. It would have been discreditable to earnest Nonconformity to have shown insensibility to the importance of sustaining such a journal, and disheartening to find that the ability and freshness, the honesty and healthfulness, which have characterised its contents from the commencement, and are conspicuous in the December number, had elicited no adequate commendatory response. But the threatened danger is, we hope, averted, and we look forward, therefore, to finding the *Spectator* on our table, not only twelve months hence, but during many a following year.

"The Gospel and the Poor—what is our duty?" recurs to a subject partially discussed in previous numbers, and is both vigorous and thoroughly practical. The writer believes that the class who reject Christianity on social and political grounds is a much larger one than that of the infidels, properly so called, who have constructed an intellectual defence of their position. We take the following passage from his reference to the pulpit ministrations required to meet the wants of the times:—

"It is not uncommon to hear from men holding high positions, having a great reputation for orthodoxy, the most dogmatic, the most absurd deliverances about 'preaching Christ.' Not very long since, we heard of one such, 'whose praise is in all the churches,' and deservedly so, who, after giving a most metaphysical and intensely philosophical exposition of the gospel, after the most approved scholastic method, launched out into the not very modest strain of praising that style of preaching—'These are the truths we want: none of your philosophy; none of your metaphysics; none of your modern rationalizing; and so on, overlooking the fact that his own preaching, if not modern, had yet been the very thing against which he was declaiming, viz., the 'rationalizing,' metaphysical, philosophical exposition, only after an older type. Let a person stand up at an anniversary or an association; or some similar gathering, and dogmatically assert a set of propositions which every body has heard a hundred times, and which are to be found verbatim in a hundred books; let it be a purely doctrinal discussion; and though unrelieved by a single touch of feeling, or gleam of illustration—though the composition remind you strongly of a schoolboy's cyphering-book—though the congregation all knew all the truths by heart, or at least such part as could comprehend them, all the rest having been asleep or thinking of something else—although the whole discourse smacks very strongly of the theological lecture-room, and some thousand living, warmhearted men have been as untouched by it as if it were in an unknown tongue; yet what welcomes will await the preacher when he descends the pulpit-stairs! What glowing eulogies (would that the discourse had had half the light and fervour!) will be pronounced upon such 'soundness in the faith!' We have often witnessed such scenes, and as often felt that, after all, it was an affectation, and not a reality, and was tending to the perpetuation of a grave mistake. Against the truths so preached, and commonly called orthodox, we say not a word: substantially, we hold them all. But we do protest against calling this exclusively, 'preaching Christ.'"

"Sceptical Perversions—Martineau and Vaughan," is written with much point and pungency. Of the sermon which has occasioned the controversy, it is said:—

"Thus the issue joined in these few leaves of print, is nothing else than Martineau against the Church. Enumerate the great ones of the Bible—to say nothing of men like Wesley, Doddridge, Calvin, Luther, Fenelon, Augustin; go over the names which are the glory of the Biblical history, and as you repeat them, declare them wrong. Paul is wrong, so says James Martineau. Peter was wrong, so says James Martineau. Isaiah was wrong, so says James Martineau. Even Jesus Christ was wrong, so says James Martineau. This system is purely Deism in disguise."

An article on "The Sacraments," suggested by Dr. Halley's lecture, may be advantageously read in conjunction with that in the *Eclectic* on the same subject, bringing out, as it does, some additional points. "How to give a Man a Bad Name" is a suggestive dialogue, the drift of which may be gathered from the concluding utterance of one of the speakers:—

"Consider how dangerous it is for a man to dissent from his own denomination even in a matter of mint and curmin; how feebly the principles of real freedom are held by those who speak in the 'Erebus' vein on the platform about religious rights, but who, by insinuation and innuendo, damage the reputation of any who cannot pronounce their Shibboleth; who matter the words Rationalism and Germanism, although unable to define either; and who, putting on an oracular air, and assuming a patronizing speech, are irritated pettishly at the smallest contradiction, because they are sure all is right; men who never learnt by heart (by heart because they are liked and loved), the noble words of the immortal

Milton: 'Yet when the new light which we beg for shines in upon us, there be some who envy and oppose, if it come not in first at their casements.' What great purchase is this Christian liberty which Paul so often boasts of? How many things might be tolerated in peace, and left to conscience, had we but charity, and were it not the stronghold of our hypocrisy to be ever judging one another. I fear this iron yoke of outward conformity hath left a slavish print upon our necks; the ghost of a linen decency yet haunts us. We do not see that while we still affect by all means a rigid external formality, we may as soon fall into a gross conforming stupidity, a stark and dead congelment of 'wood, hay, and stubble, forced and frozen together, which is more to the sudden degenerating of a church, than many subdichotomies of petty schisms.'"

"Juvenile Depravity and Reformatory Schools" connects facts with principles in a very satisfactory way; the writer's moral being shortly expressed in these two sentences:—

"Juvenile depravity, like all other forms of vice, springs from certain conditions of society, and to treat it properly we must alter the conditions favourable to its growth."

"The popular notion is that poverty is the parent of ignorance, and ignorance the parent of crime, and free-schools and a system of compulsory education are proposed as the remedy. This we have no hesitation in pronouncing a grave error, and we do so after a most mature deliberation, and an enlarged observation of our social state."

The Works of John Robinson, the pilgrim father, are, in a brief article, commended to the study of modern Nonconformists. Under the head of "Words for the Wise," we have this month, "Ask for the Old Paths," less direct and smart than former passages from the same pen, but more serious and earnest. "Who is my Neighbour?" a tale for Christmas Eve, is the seasonable and excellent entertainment provided for the young, who are under obligations to this magazine for the chapter always secured to them.

TAIT'S MAGAZINE need not long detain us. The article on the County Courts and Bar Etiquette will, no doubt, meet with the concurrence of the public, if not of the profession. Its suggestions are that, "1. Let the etiquette of the superior Courts, forbidding barristers to receive instructions from clients, be altered. 2. Let the legislative restriction imposing the same rule in County Courts be rescinded. 3. Let every facility be given to promote and encourage the formation of local bars in connexion with the main seats of local jurisdiction." The paper on Homœopathy is, we judge, written by the "fast man" who does the light literature for *Tait*, and who, we suppose, is a medical student. This young gentleman says, that having accomplished certain ends, the excellence of which cannot be denied, "there seems no reason to suppose that homœopathy will survive or flourish to any greater extent than others of the numerous medical delusions by which it has been preceded and accompanied. Scouted and exposed by the whole medical profession, devoid of connexion with the sciences collateral and adjunct to medicine, having no means of practically educating a respectable body of professors, homœopathy seems already to show signs of decay." As a small set off against this, we must quote the acknowledgment that "at present genuine medicine has no system, and it must be long before it can justifiably possess one." The remaining articles are of the entertaining class.

BLACKWOOD'S MAGAZINE has "the usual thing," in the shape of an address to the shopkeepers of Great Britain, very cleverly done, certainly. More amusing than this is the paper on "The Champions of the Rail"—a serio-comic deprecation of railway progress generally, and of Mr. Francis's magniloquent "History of the English Railway" in particular. We have, also, in addition, "Johnstone's Notes on North America," "The Ansayrii," and some tales.

THE ART JOURNAL is embellished with three pleasing steel engravings—Lee's "Morning on the Sea-coast," Horsley's "Pride of the Village," and Theed's statue of "Psyche;" with the usual profusion of wood-cuts. The number for January is, we observe, to contain no less than fifty-six engravings on steel and wood.

THE CHRISTIAN REFORMER contains a continuation of Mr. Carpenter's interesting papers on American slavery, and some curious passages in the history of the audacious Chisholm, alias Matthews, the distributor of the Irish *Regium Donum*.

THE LOCAL PREACHER'S MAGAZINE is, we presume, one of the fruits of the reform movement, though the reform question does not figure prominently in its pages. The class for whom it is intended may be regarded as the back-bone of the Connexion, and a journal devoted to their interests, spiritual and temporal, is a fitting addition to Methodist journalism. It is well conducted, and displays a good spirit.

Luther; or, Rome and the Reformation. By ROBERT MONTGOMERY, M.A. Sixth Edition. Revised and Enlarged. London: James Blackwood, Paternoster-row.

NEITHER our mood nor our convenience permit us to enter on the much-vexed question—as

it still is with some parties—of Mr. Robert Montgomery's place among the poets of the age; and in the absence of a vindication of any opinion we might express, we are little inclined to express one strongly at all.

Mr. Montgomery has his public; here is the sixth edition of his "Luther" within nine years—a sale for poetry unparalleled in these days, except in the case of the world-owned poet, Alfred Tennyson. The present edition has a new preface, in justification of the theme of the work, and of the language in which the author has branded the Papal system, and described the character of Luther. On neither of these heads have we any objection to allege against the poem. However much we might be disposed to condemn the faults and affectations of all Mr. Montgomery's productions, we certainly think this work the least blemished, and the most poetic, he has given to the public. It is impossible to deny it the praise of containing right and noble sentiments, sometimes finely expressed, and disclosing poet-feeling: and we believe that if the name of "Robert Montgomery" were not on the title-page, some would admit the justice of this praise, who now deny it. But whether the higher qualities of poetry be here—whether the strength and grandeur of the Epic be realized—and whether the author have genius and skill—are questions we undertake not now to discuss.

This edition has been subjected to "an entire and careful revision," and contains a new chapter, entitled, "Jesuits, and the Mind of Man." We shall do the author the justice of quoting a few lines from this new portion of the poem;—they follow a sketch of Loyola, and describe the Jesuit system.

"Such was the man; and now, the system new  
Reigning victorious, realizing all  
Its founder's mad'd, while he watch'd and wept  
In cell, or cave, on Tabor's rocky height—  
Shaping theocracy, before whose spell  
Nations and kingdoms, churches, creeds, and States,  
All tribes and peoples should be passive things.  
Ere twenty years had vanish'd, what a world  
Ignatius wielded! more than Pompey dreamt,  
Cæsar acquir'd, or Alexander's heart  
Encompassed, ere he died, the Jesuit ruled.—  
Luther and he were two incarnate Types  
Of that great problem, which the earth convuls'd  
With doubt and danger;—how, in one, to blend  
The rights divine of individual souls  
By God created, and by Christ redeem'd,  
With that consentient law of common life  
Incorporate, which a perfect church demands.  
Luther for souls, as single, liv'd and died  
In battle; but, Ignatius for the Church  
Contented—striving to engulf the Man  
As unit, in that Body of the whole  
Communion, where each separate life expires.

What God created, thus a priest destroys.—  
Man with a soul! for now that soul reduced  
By such absorption, in the Church resolves  
Its nature; 'tis no more a choosing power,  
Or person; stifled reason hath expired  
In self-renouncement! what is left—the shape,  
But not the substance, of a man remains.  
'Tis but an organ, made of sigh and sob, and speech!  
Now on bare knees; then, prostrate in the cell  
Of anguish; now, for ritual drama garb'd  
And spangled; then engaged in mumbling rounds  
Of words, where sense through repetition dies,  
Or, the tir'd breath monotonously tones  
Ave Marias! till the lip-work dire  
Achieves its penance.—What a boast is here!  
When thus a mechanizing priest can make  
Persons turn things, and things, like corpses, be  
Passive, and powerless; such the Jesuit seeks  
To govern, and despotic Rome demands!"

A Portraiture of the Christian Profession and Practice of the Society of Friends. By THOMAS CLARKSON, M.A., Author of several Essays on the subject of the Slave Trade. British Friend Edition; with a Biographical Sketch of the Author. Glasgow: W. and R. Smeal. London: Charles Gilpin, Bishopsgate-street.

ALTHOUGH the days are past in which "Quakers" were subject only to derision and persecution, there prevails still a very general ignorance respecting their principles and customs. Their history is much more known than their faith and discipline; and even many works professing to give some account of the latter, are far from accurate and unprejudiced in their statements. The distinguished Clarkson has, in this volume, presented a portraiture of the "Friends," for the correct completion of which he had the most favourable opportunities, owing to his life-long association with the most eminent and pious members of the society, in the great cause of Slavery Abolition. He paid great attention to the religious and social views of the Friends, and himself preserving an individual and tolerably impartial standpoint, he delineated the Society in a manner acceptable to its members and useful to the general public. We are, therefore, pleased to see this goodly reprint of a work which we think exceedingly valuable and interesting; and which may justly claim to be an authority, from the place it has taken amongst the "Friends," and its appearance under their auspices.

The contents of the volume are arranged under the heads of—Moral Education, Discipline, Peculiar Customs, Religious Principles, Political and Civil Economy, Character, and Miscellaneous Particulars. The matter is full and satisfactory, and the manner of the venerable



author frank and simple. It is not to members of the Society of Friends chiefly that the book will be serviceable,—although for them it contains corrective and suggestive hints,—but rather to other religious denominations, to the theologian, and to the historian of religious doctrines and associations. Are we far wrong in supposing that, at no very distant day, the disappearance of the sect from our English society will make it valuable to the latter especially?

*Peace Papers for the People.* By ELIHU BURRITT. London: Charles Gilpin, Bishopsgate-street.

EVER-WELCOME friend Elihu needs no introduction or commendation to our readers. All who know the "Voice from the Forge," or have seen the "Sparks from the Anvil," will be assured that they shall find in these papers noble thoughts and philanthropic sentiments, clothed with a gentle and persuasive eloquence. Second to none of the author's efforts are these admirable "Peace Papers for the People." The meditative spirit and purity of feeling, which are so characteristic of the author, are seen on every page; and a quiet imaginativeness invests his thoughts with a glow and beauty quite delightful. The present work, too, is full of healthy, manly piety; and rich in simple and effective elaborations of great principles. It is impossible to particularize the contents; and it would be idle to offer a sample of them,—for who does not know how Elihu Burritt thinks and writes?—and who, amongst our readers, means to be without this cheap and attractive shilling's-worth?

If we wanted to put into the hands of young people a book likely to draw forth all that is generous in their hearts, and solemn in their convictions, in favour of the cause of Peace, *this* would be the book. To such special use, and to universal perusal, we commend it, as calculated to refine and delight all who seek its pages.

### LITERARY MISCELLANY.

THOMAS CARLYLE GOES TO THE OPERA.—Of the Haymarket Opera my account, in fine, is this: Lustres, candelabras, painting, gilding at discretion; a hall as of the Caliph Alraschid, or him that commanded the slaves of the Lamp; a hall as if fitted up by the genies, regardless of expense. Upholstery, and the outlay of human capital, could do no more. Artists, too, as they are called, have been got together from the ends of the world, regardless likewise of expense, to do dancing and singing, some of them even geniuses in their craft. One singer in particular, called Coletti or some such name, seemed to me, by the cast of his face, by the tones of his voice, by his general bearing, so far as I could read it, to be a man of deep and ardent sensibilities, of delicate intuitions, just sympathies; originally an almost poetic soul, or man of *genius* as we term it; stamped by Nature as capable of far other work than squalling here, like a blind Samson to make the Philistines sport! Nay, all of them had aptitudes, perhaps of a distinguished kind; and must, by their own and other people's labour, have got a training equal or superior in toilfulness, earnest assiduity, and patient travail, to what breeds men to the most arduous trades. I speak not of king's grandees, or the like show-figures, but few soldiers, judges, men of letters, can have had such pains taken with them. The very ballet girls, with their muslin saucers round them, were perhaps little short of miraculous; whirling and spinning there in strange mad vortexes, and then suddenly fixing themselves motionless, each upon her left or right great-toe, with the other leg stretched out at an angle of ninety degrees;—as if you had suddenly pricked into the floor, by one of their prints, a pair, or rather a multitudinous cohort, of mad restlessly jumping and clipping scissors, and so bidden them rest with opened blades, and stand still, in the Devil's name! A truly notable motion; marvellous, almost miraculous, were not the people there so used to it. Motion peculiar to the Opera; perhaps the ugliest, and surely one of the most difficult, ever taught a female creature in this world. Nature abhors it; but Art does at least admit it to border on the impossible. One little Cerito, or Taglioni the Second, that night when I was there, went bounding from the floor as if she had been made of indian-rubber, or filled with hydrogen gas, and inclined by positive levity to bolt through the ceiling: perhaps neither Semiramis nor Catherine the Second had bred herself so carefully. Such talent, and such martyrdom of training, gathered from the four winds, was now here, to do its feat and be paid for it. Regardless of expense, indeed! The purse of Fortunatus seemed to have opened itself, and the divine art of musical sound and rhythmic motion was welcomed with an explosion of all the magnificences which the other arts, fine and coarse, could achieve. For you are to think of some Rossini or Bellini in the rear of it too; to say nothing of the Stanfields, and hosts of scene-painters, machinists, engineers, enterprisers; fit to have taken Gibraltar, written the History of England, or reduced Ireland into Industrial Regiments, had they so set their minds to it! Alas! and for all these notable or noticeable human talents, and excellent perseverances and energies, backed by mountains of wealth, and led by the divine music and rhythm vouchsafed by Heaven to them and us, what was to be the issue here this evening? An hour's amusement, not amusing either, but wearisome and dreary, to a high-dizened select populace of male and female persons, who seemed to me not worth much amusing! Could any one have pealed into their hearts once, one true thought, and glimpse of

self-vision: "High-dizened, most expensive persons, aristocracy so called, or best of the world, beware, beware what proofs you give of betterness and beatness!" And then the salutary pang of conscience in reply: "A select Populace, with money in its purse, and drilled a little by the posture-maker: good Heavens! if that were what, here and everywhere in God's Creation, I am! And a world all dying because I am, and show myself to be, and to have long been, even that? John, the carriage, the carriage; swift! Let me go home in silence, to reflection, perhaps to sackcloth and ashes!" This, and not amusement, would have profited those high-dizened persons.—From the *Keepsake* for 1852.

### BIRTHS.

November 22, at Sherborne, Dorset, the wife of Dr. WILLIAMS, of a daughter.

November 21, at 9, Tabernacle-square, Finsbury, the wife of Dr. LEONARD, of a son.

November 25, at Collumpton, Devon, the wife of the Rev. A. D. SALMON, Independent minister of a son.

November 28, at 7, Winchester-place, Summer-street, Peckham, the wife of Mr. W. FARMAN, of a daughter.

November 29, at 13, Morpeth-terrace, Victoria Park, the wife of Mr. H. HEMMING, of a son.

### MARRIAGES.

November 17, at the Independent Chapel, Fulbourn, Camb., by the Rev. J. Kelsey, Mr. SAMUEL HAYNES to Miss SUSAN MILLER; both of Fulbourn.

November 17, at the Congregational Church, East Retford, Notts., by the Rev. R. S. Short, Mr. HENRY TAYLOR, of Tuxford, to Miss HANNAH KIFFLING, of Retford.

November 18, at St. Michael's Church, Blackrook, by the Rev. J. Tottenham, B. HALL TODD, Esq., of Edinburgh, to MARY, the third daughter of J. MANLY, Esq., of Perney, in the county of Cork.

November 25, at Great George-street Chapel, Liverpool, by the Rev. Dr. Redford, Mr. ALFRED REDFORD to MARY, second daughter of the late J. ROCHES, Esq., of Cork.

November 25, at the Independent Chapel, Fulbourn, Camb., by the Rev. J. Kelsey, Mr. FREDERICK FETTER to Miss MARY ANN FETTER; both of Great Wilbraham.

November 27, at Zion Chapel, Whitstable, by the Rev. D. Harrison, Mr. GEORGE BAKER, Free Dredger, to Miss S. DODD.

November 27, at the Congregational Church, East Retford, Notts., by the Rev. R. S. Short, Mr. J. M. FARMAN, of Retford, to Miss MARY ANN MANFORD, of Tuxford.

November 28, at Princess-street Chapel, Norwich, by the Rev. H. Howard, Mr. WILLIAM MANNING to SUSANNA ELIZABETH, the second daughter of Mr. J. B. SHARPE, auctioneer, late of Shottesham, Norfolk.

### DEATHS.

November 9, at Ardgavan, in the parish of Leckpatrick, county Tyrone, in his 103<sup>rd</sup> year, Mr. ROBERT PORTER.

November 23, at his house, Halkner-street, Liverpool, in his 73<sup>rd</sup> year, the Rev. JAMES LISTER.

November 21, at the advanced age of 93, Mrs. SARAH TUCK, of Enfield-chase, Middlesex.

November 25, at Ventnor, Isle of Wight, Mr. WILLIAM HENVILL, of Islington, second son of the late Mr. William Henville, of Blandford, Dorset.

November 26, at her residence, Upper Sydenham, MARY, the widow of the late Rev. J. DYER, for many years Secretary to the Baptist Missionary Society.

November 27, aged 28, Mr. GEORGE CORNEY, B.A., of Manchester, eldest son of the Rev. G. Corney, of Barking, Essex.

November 28, at Liffeld, aged 74, SUSANNA MARGARET, the beloved wife of the Rev. W. SALT.

November 28, at Sherburn-house, Durham, aged 78, ELIZA SOPAIA, wife of the Rev. G. S. FAHER, Master of Sherburn Hospital.

November 29, aged 6, AMELIA CATHARINE MIALI, daughter of the Rev. J. O. MIALI.

HOPE FOR THE FARMERS.—At the yearly meeting of the South Avon (Hants) Agricultural Society, at Christchurch, the Earl of Malmesbury acknowledged that this year, for the first time after three years of despair, he does descry a ray of hope for farmers. If the present price of some agricultural products—barley, wool, and stock—were maintained, they would be nearly as profitable at their present rates now as they were at their higher rates fifteen years ago: the cost of production had so much lessened, that barley at 27s. or 28s. was as good as it was at 32s. twenty years ago. But wheat was lower than ever; and if it remained so low, the production of it in this country must go on diminishing, as it had already, since 1846 down to two years ago, when the returns were made on Lord Landsowne's motion. This being the state of things, the farmer must strive his utmost to improve his cultivation; and his representatives in Parliament must direct all their efforts to restoring the principle of protection, and to obtaining a fairer adjustment for the farmer of that general burden of taxation which is necessary for the support of the country's credit and power. Those who said Protection is dead, and those who said that the law of 1842 can now be restored, were equally far from the truth. No reaction ever brings back a Legislature to the exact legislation which it has abandoned; but a new law must be established on the old principle—a law which should admit a genial stream of competition into the country, and yet withstand an overwhelming deluge of it.—The demand for agricultural labour in Yorkshire is greater than it has been for some years past, and higher wages are asked and obtained.

UNIFORM OCEAN POSTAGE MEETING.—At a recent meeting of the Society of Arts, Manufactures, and Commerce, it was resolved, "That the society will render its aid to the association formed to obtain a uniform low rate of charge, and that the council tender the use of the rooms of the society to the association, consisting of the gentlemen who during the Exhibition formed a society to obtain postal communications between all nations by means of the most practical uniform charge for ship transit of letters and printed papers." Here follows the list of names:—Lord Ashburton, Elihu Burritt, &c. &c.

THE KAFFIR WAR.—On Monday afternoon a public meeting, convened by the mayor, was held in the Court-house at Leeds, for the purpose of memorializing the Government to take steps for putting an end to the destructive war now raging in South Africa. The mayor presided. A memorial and all the resolutions were carried unanimously.

The inhabitants of Sydney have resolved to present to Queen Victoria a crown of pure gold, formed of the native metal.

### GLEANINGS.

It is said a ball is to be given within the Palace of Glass, the profits of which are to be handed over to the London Hospitals.

A Yankee, who has just commenced the study of Italian, wants to know, if they have no *w* in that language, how is that "them chaps spell *scaggon*?"

Prince Alfred is destined to enter the Royal Navy, as his late granduncle, King William, did. This will be agreeable news for the "blue jackets."

The height of politeness is passing round upon the opposite side of a lady, when walking with her, in order not to step upon her shadow.

The number of addresses from corporate and other towns, or from metropolitan parishes, presented to Kossuth during his brief sojourn in this country, is sixty-five.

Mr. P. T. Barnum has written a letter in which he says, "I have done. I am perfectly content to stop where I am, and hope I shall never again aspire to cater for the public in any way."

The French papers state that Lord Brougham, in his retreat at Cannes, is preparing for publication a work entitled, "France and England before Europe in 1851."—*Literary Gazette*.

We learn from the *Bombay Gazette* that a soldier's wife has been detected smuggling spirits into the Fort in a tin baby.

Mr. William Oddie, of Blackburn, butcher, killed a cow the other day, and found in its stomach a gutta percha cricket-ball.

A "quiet, cheerful, and very musical lady, about thirty," advertises in the *Sunday Times* for a husband, about sixty, with sound Protestant principles, and at least £400 a-year.

The omnibuses running between Kensington and Islington have been converted into reading-rooms: three morning papers are placed in a rack, with a request that any passenger reading them will place a penny in a box provided for that purpose.

It is a singular fact, that the estate granted to George Monk, Duke of Albemarle, for restoring the monarchy, was, by intermarriage, eventually vested in Oliver Cromwell, Esq., of Cheshunt, who died in 1821, being then the last male descendant of the Protector.—*Notes and Queries*.

MUTUAL CONDESCENSION.—Occasionally, egotists will strike rather hard against each other, as in the case of a strutting captain of a militia company, who once, in a fit of temporary condescension, invited a ragged negro to drink negus with him. "Oh, certainly," rejoined the negro; "I'm not proud; I'd just as lieves drink with a militia captain as anybody else."

Mr. Charles Dickens (who has been rusticated for the greater part of the summer at Broadstairs, near Ramsgate), has purchased Tavistock House, near St. Pancras Church, in which the late Mr. Perry, of the *Morning Chronicle*, once lived.

LADIES' POSTSCRIPTS.—The most striking illustration of the saying that the pith of a lady's letter is in the postscript, which we ever heard of, was that of a young lady, who, having gone out to India, and writing home to her friends, concluded in these words: "You will see by my signature that I am married."

A Kentucky editor advertises as follows:—"Wanted, at this office, a bull dog, of any colour except pumpkin and milk, of respectable size, snub nose, cropped ears, abbreviated continuation, and bad disposition; can come when called with a raw beefsteak, and will bite the man who spits tobacco juice on the stove."

TIT FOR TAT.—The Hon. Edward Everett, when a young man just out of college, was invited to give an oration in the city of Salem. At the dinner, Judge Story called up Mr. Everett by the following sentiment:—"Fame follows applause where ever it (Everett) goes?" Mr. Everett rose instantly and gave the following:—"The members of the legal profession! However high may be their aspirations, they can never rise higher than one Story!"

RIVAL COURTESIES.—A good story is told of a very polite sheriff who came near being outdone by a person it was in the line of his duty to hang. "Sir," said the gentleman, as the sheriff was carefully adjusting the rope, "really your attention deserves my thanks. In fact, I do not know of one I should rather have hang me." "Really," said the sheriff, "you are pleased to be complimentary. I do not know of another individual it would give me so much pleasure to hang."

A HORSE WITHOUT HAIR!—An extraordinary phenomenon, in the way of "horse-flesh," was brought to town yesterday afternoon by the steamer "Gordon." It is a mare, captured on the plains of Venezuela by a party of American hunters, headed by the well-known traveller, Juan Peroy, and Captain Hall. She is 16½ hands high, of great beauty and symmetry, and without one particle of hair on any part of her body! The skin resembles India rubber, and is as soft almost as velvet.—*Savannah Reporter*.

At an inquest held in London, the other day, it was proved that a child lost its life in consequence of having its head covered over with the bed clothes whilst sleeping with its parents. Mr. Wakley, the coroner, said that "human breath was a most deadly poison, and even a man could as effectually kill himself by covering his head with the bed-clothes, and breathing over and over again the same air, as he might by taking prussic acid. In children death was very easily caused by these means, especially when there was any bronchial affection."

AN ENGLISH MALADY.—A foreign visitor to the Exhibition, suspecting himself to be the victim of some dangerous internal disease consulted an eminent London physician. When he expectorated, he said, his saliva was of an unnatural colour, which made him feel uneasy. "Let me see your saliva," said the doctor. The request was instantly complied with. The physician gazed upon the discoloured spittle, and laughed. "You may make yourself quite easy," said he: "your malady will be cured so soon as you cease to swallow our London smoke!"—*Gateshead Observer*.



**ELECTRIC AMBASSADORS!**—A scientific suggestion, commending itself to financial reformers, is made by a correspondent of the *Daily News*,—viz., that £100,000 per annum might be saved by substituting "electric" for aristocratic ambassadors. "When the fibres of that great nerve which we have placed across the bed of the Channel shall have ramified over the world, as most assuredly they will, what need of my Lord Normanby's hotel in the Rue de Faubourg St. Honoré, or of Sir Stratford Canning's princely palace at Pera? Let Lord Palmerston have the use of the submarine telegraph at the Foreign Office, and the Minister of Foreign Affairs at Paris, Constantinople, and everywhere else be in electric communication with him. Let all the diplomacy be done by themselves; have nothing second-hand about it. Let them suggest their own grievances, settle their own quarrels, and negotiate their own proper business by their own proper fingers. Of course we should want our telegraph officers at all the courts, to communicate privately that which it might be requisite for us to know, and to be vigilantly careful of the national honour; but then they would not be paid as plenipotentiaries. Besides the saving in expense, there would be the reduction in perplexity; for, in the event of a negotiation being badly effected, we should know who to blame—the electric ambassador would be irreproachable, and the Foreign Minister, becoming answerable for the bungling now liable to be shared by the whole diplomatic service, would alone be the culprit.

**A BONA FIDE RAILWAY "ACCIDENT."**—The jury empanelled to inquire into the death of Mr. James Currie, of Clapton, one of the passengers killed on the line of the London and North Western Railway, at Weedon station, concluded their investigation at two sittings; and returned the following as their verdict:—"The jury are of opinion that the deceased, James Currie, met his death by a cattle-train running accidentally into a passenger-train at Weedon, but without blame to the driver, on account of the engine getting out of order, and the rails being slippery. The jury cannot let the opportunity pass without recommending, for the better safety of the public, an alteration and enlargement of the Weedon Station forthwith, it being too small for the quantity of traffic without a siding." This, therefore, appears to have been one of the very few railway catastrophes properly coming under the category of accidents.

THE NATIONAL REFORM ASSOCIATION held a crowded meeting on Monday night at the Horns Tavern, Kennington. Mr. Williams, M.P., presided; Sir J. Walsley, Mr. G. Thompson, Mr. J. Williams, M.P., and Mr. Apsley Pellatt, were the speakers. The resolutions asserted the necessity of the proposed Reform Bill embracing the points of Mr. Hume's motion.

## MONEY MARKET AND COMMERCIAL INTELLIGENCE.

### CITY, TUESDAY EVENING.

Although the amount of business done in the Stock Market since our last, has not been so great as that transacted during the previous week, the Exchange has presented a busy and animated appearance. Very many money sales, however, have been made, and this has, to some extent, checked the number of purchases for investment. Those who have pressed these sales, can have had no other inducement than a desire of realizing the small profit to be made from the advance that has taken place in prices during the past fortnight. Possibly some have calculated on a depression of the market, and intend to re-invest when prices shall be lower. This they will undoubtedly be, as the quotations following the arrival of the news from Paris shows. An *émoussé* in the French capital—such as was seen in 1848—would inevitably depress prices at least nine or ten per cent. In the February of that year, the decline was from 97 to 88—but let us hope that there will be no cause for such a panic in 1851. Exchequer Bills have risen 2s. since our last, and Bank Stock to 215.

### PROGRESS OF THE STOCKS:—

	Wed.	Thurs.	Friday.	Sat.	Mond.	Tues.
4 per Ct. Cons.	98½	98½	98½	98½	98½	98½
Cons. for Act.	98½	98½	98½	98½	98½	98½
3 per Ct. Red.	97½	97½	97½	97½	97½	97½
New 3 per Ct.	99½	99½	99½	99½	99½	99½
Annuit.	99½	99½	99½	99½	99½	99½
India Stock	264	262½	262½	262½	262½	262½
Bank Stock	214½	214½	214½	214½	214½	214½
Exchq. Bills	53 pm.	56 pm.	57 pm.	55 pm.	54 pm.	53 pm.
India Bonds	—	—	66 pm.	61 pm.	63 pm.	63 pm.
Long Annuit.	7 1-16	7 1-16	7	6½	—	7

Extensive transactions have taken place in the Foreign Market, and a general advance has ensued. Brazilian still continues high, and Portuguese is in good request. Mexican is still quoted at a very reduced price. Brazilian Bonds, Five per Cent, 94 6; Ditto, New Bonds, 1829 and 1839, 94 5; Danish Bonds, 1825, Five per Cent, 102; Equador Bonds, 3½; Mexican Bonds, 1846, 94; Peruvian Bonds, Five per Cent, 90 9½; Ditto, Deferred, 45½ 7 6½; Russian Bonds, 1822, Four-and-a-Half per Cent, 104; Spanish Ditto, Five per Cent, Div. from Nov. 1840, 21½; Ditto, Three per Cent, 40½; Venezuela, 86½; Dutch Two-and-a-Half per Cent, 59½; Ditto, Four per Cent, 90½.

An immense business has been done in the Share Market, and prices have taken a rapid stride in advance. The great abundance of floating capital may be assigned as one cause of this improvement; another is the report of an amicable adjustment of differences between certain of the leading companies. The amount of improvement as well as the total fluctuation in the principal stocks and shares during the month, is exhibited in the following table:—

Stocks and Shares.	Amount paid.	Highest price during the month.	Lowest price during the month.	Present price.
Consols.....	—	99½	97½	98 to 99
Exchequer Bills.....	—	57 pm.	51 pm.	54 to 57 pm
RAILWAYS.				
Brighton.....	100	96	92½	96
Caledonian.....	50	102	111	164
Eastern Counties.....	20	7½	5½	7
Great Northern.....	25	18½	15½	18
Great Western.....	100	88½	80½	88
London and North Western.....	100	118½	113	118
Midland.....	100	57½	47½	56½
North Staffordshire.....	17½	10	8½	9½
South Eastern.....	32 2 4	21½	18½	21½
South Western.....	100	87½	81	87½
York, Newcastle, and Berwick.....	25	19½	17½	19½
York and North Midland.....	50	23½	19½	23½
Boulogne and Amiens.....	20	10½	10	10½
Northern of France.....	16	14½	14	14½
East Indian.....	18	21½	20½	20½

The traffic returns are still favourable to the present year; the nett increase over last year's receipts, after allowing for the increase in mileage, being 5 per cent. Considering that this is generally regarded as the worst period of the year for railway companies, this result is very satisfactory.

One suspension has taken place since our last—that of Messrs. Quarles, Harris, and Sons, "one of the oldest and most important houses in the wine trade." It is supposed that their liabilities will be large. The accounts of the state of trade in the manufacturing districts are very cheering. Manchester, Birmingham, and Nottingham have been favoured with a considerable increase in business, and the Irish Linen trade has altogether recovered from its late depression. The progress of this trade during the last ten years, has been very satisfactory. In 1841, only 250,000 spindles were employed—in 1851, the number is just double—500,000. Would that of everything in Ireland, a similar course of prosperity could be traced!

### PRICES OF STOCKS.

The highest prices are given.

BRITISH.	Price.	FOREIGN.	Price.
Consols.....	98½	Brazil.....	98
Do. Account.....	96½	Equador.....	31
3 per Cent. Reduced.....	97½	Dutch 4 per cent.....	90½
3½ New.....	99	French 3 percent.....	91½
Long Annuit.....	99	Granada.....	16
Bank Stock.....	214½	Mexican 5 per cent. new.....	24½
India Stock.....	262½	Portuguese.....	34½
Exchequer Bills.....	53 pm.	Russian.....	103
June.....	53 pm.	Spanish 5 percent.....	21½
India Bonds.....	63 pm.	Ditto 3 per cent.....	40½
		Ditto Passive.....	51

### THE GAZETTE.

Friday, Nov. 28.

#### BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 22nd day of November, 1851.

#### ISSUE DEPARTMENT.

Notes issued.....	29,459,485	Government Debt.....	11,015,100
		Other Securities.....	2,984,900
		Gold Coin & Bullion.....	15,426,110
		Silver Bullion.....	33,375
	£29,459,485		£29,459,485

#### BANKING DEPARTMENT.

Proprietors' Capital.....	14,553,000	Government Securities (including Dead Weight Annuity).....	13,211,768
Reserve.....	3,183,168	Other Securities.....	11,589,520
Public Deposits (including Exchequer, Savings Banks, Commissioners of National Debt, and Dividend Accounts).....	7,300,341	Notes.....	10,104,265
Other Deposits.....	9,290,436	Gold and Silver Coin.....	560,709
Seven-day and other Bills.....	1,169,317		
	£23,496,262		£23,496,262

Dated the 27th day of November, 1851.

M. MARSHALL, Chief Cashier.

The following buildings are certified as places duly registered for solemnising marriages, pursuant to an act of the 6th and 7th William IV., c. 83:—

Baptist Chapel, Lynn, Cheshire.

The Church in the Vineyards, Walcot, Somersetshire.

PATTINSON, WILLIAM BIRCHALL, Liverpool, currier, November 23.

BOOTH, JOHN JAMES KING, Brunton's-wharf, Commercial-road, manufacturing chemist, December 6, January 16: solicitor, Mr. Tanguay, Crown-court, Cheapside.

CHAFFERS, THOMAS, and JONES, HENRY, Liverpool, brewers, December 11, January 8: solicitor, Mr. Horner, Liverpool.

COLQUHOUN, JAMES, Woolwich, Kent, money scrivener, December 12, January 30: solicitor, Mr. Irvine, Chancery-lane.

CUMMINS, JOHN, Bradford, Yorkshire, linen draper, December 18, January 9: solicitor, Mr. Lee, Leeds.

DAVISON, WILLIAM, Newcastle-upon-Tyne, spirit merchant, December 9, January 8: solicitor, Messrs. Forster, Newcastle-upon-Tyne; and Messrs. Bolding and Pope, Fenchurch-street.

DAWSON, JOHN WATSON, and WILLIAMS, THOMAS EDWARD, Crescent-place, New Bridge-street, Blackfriars, wine merchants, December 9, January 8: solicitor, Messrs. Scott and Tabourdin, Lincoln's-inn-fields; and Messrs. Wren, Fenchurch-street.

FORBES, ROBERT MILLER, Great St. Helen's, City, provision merchant, December 11, January 13: solicitor, Mr. Bowyer, Tokenhouse-yard, Lothbury.

GRIFFITHS, DAVID, Merthyr Tydfil, Glamorganshire, druggist, December 15, January 12: solicitor, Messrs. Britton and Sons, Bristol.

LONGLEY, LABAN, sen., LONGLEY, BENJAMIN, LONGLEY, LABAN, jun., and LONGLEY, JOSEPH, Aldmondbury, Yorkshire, woollen manufacturers, December 11, January 9: solicitor, Mr. Mitchell, Halifax; Mr. Hunt, Rochdale; and Messrs. Bond and Barwick, Leeds.

MILLER, WILLIAM, Hawley-place, Kentish Town, baker, December 3, January 6: solicitor, Messrs. Wilkinson and Co., Nicholas-lane.

PIGOT, CHARLES, Wigan, Lancashire, scrivener, December 10 and 30: solicitor, Mr. Mayhew, Wigan.

SHAW, DAVID and JOSHUA, Meeham, Yorkshire, manufacturers, December 19, January 8: solicitor, Mr. Haigh, Huddersfield; and Messrs. Courtenay and Compton, Leeds.

SHAW, WILLIAM, Leeds, Yorkshire, millwright, December 12, January 9: solicitor, Messrs. Farns and Rooke, Leeds.

SYKES, JAMES and THOMAS, Soyland, Yorkshire, woollen manufacturers, December 13, January 8: solicitor, Messrs. Holroyde and Son, Halifax; and Messrs. Bond and Barwick, Leeds.

YOUNG, WILLIAM, Newport, Monmouthshire, victualler, December 16, January 13: solicitor, Mr. Hassell, Bristol.

#### SCOTCH SEQUESTRATIONS.

DUNCAN, JOSEPH (as the Dundee Bleachfield Company), bleacher, Midmill, near Dundee, December 1 and 22.

ELDER, DAVID, jun., and MACGREGOR, WILLIAM, Glasgow, engineers, December 6 and 27.

M'TAVISH, HUGH, Glasgow, wine merchant, December 6 and 27.

MILLER, JOHN, and ARTHUR, GEORGE, Leith, oil merchants, December 2 and 23.

SALTON, THOMAS, Howford, Peeblesshire, farmer, December 5 and 26.

#### DIVIDENDS.

Samuel Armstrong, Bolton-le-Moors, Lancashire, glass and china dealer, final div. of 4d. 7 at Mr. Fraser's, Manchester, any Tuesday—William Henry Bown, Plymouth, ironmonger, further div. of 3d. 4 at Mr. Herniman's, Exeter, any Tuesday or Friday after December 5—James Bowler, Crescent, Southwark-bridge-road, hat manufacturer, third div. of 6d. 4 at Mr. Groom's, Abchurch-lane, any Saturday—John Frederick Brett, Gateshead, Durham, tailor, second and final div. of 2s. 2½d. 4 at Mr. Wakley's, Newcastle-upon-Tyne, any Saturday—Sydenham Vincent Barge, Taunton, Somersetshire, saddler, first div. of 1s. 1d. 4 at Mr. Hirtzel's, Exeter, any Tuesday—Michael Haran, Bolton, Lancashire, grocer, final div. of 1s. 10ths of 1d. 4 at Mr. Fraser's, Manchester, any Tuesday—William Wickins Holman, Bath, draper, first div. of 10s. 4 at Mr. Edwards's, Sambrook-court, December 6, and two subsequent Saturdays—James Kite, Crewkerne, Somersetshire, wine and spirit merchant, second div. of 1s. 2d. 4 at Mr. Hirtzel's, Exeter, any Tuesday—William Lawton, Liverpool, auctioneer, first div. of 1s. 6d. 4 at Mr. Turner's, Liverpool, any Wednesday—William Lax, Darlington, Durham, land surveyor, first div. of 1s. 1d. 4 at Mr. Wakley's, Newcastle-upon-Tyne, any Saturday—May, Metcalfe, and Co., Great Yarmouth, soap manufacturers, first div. of 4s. 5d. 4 at Mr. Groom's, Abchurch-lane, December 6, and two subsequent Saturdays—John Oram, Chard, Somersetshire, lace manufacturer, further div. of 1d. 4 at Mr. Herniman's, Exeter, any Tuesday or Friday after December 5—Thomas Pearson, Plympton St. Mary, Devonshire, merchant, first div. of 8s. 6d. 4 at Mr. Herniman's, Exeter, any Tuesday or Friday—George and John Rigby, Liverpool, railway contractors, first div. of 7½d. 4 at Mr. Morgan's, Liverpool, any Wednesday—Benjamin Whittaker and John Fullalove, Ancoats, Lancashire, manufacturers, first and final div. of 6½d. 4 at Mr. Fraser's, Manchester, any Tuesday.

#### Tuesday, Dec. 2.

The following buildings are certified as places duly registered for solemnising marriages, pursuant to an act of the 6th and 7th William IV., c. 83:—

Baptist Chapel, Bradford, Yorkshire.

Zion Chapel, Ragland, Monmouthshire.

BANKRUPTCY ANNULLED.

LANCFIELD, WILLIAM, Camberwell, butcher, November 28.

WRIGHT, ARTHUR, Kettering, Northamptonshire, grocer, November 14.

BANKRUPT.

BOYCE, WILLIAM, sen., Dover, hotel keeper, December 18, and January 15: solicitor, Messrs. Church and Langdall, Southampton-buildings, Chancery-lane.

CLARK, JAMES, Upwell, Cambridgeshire, miller, December 16, and January 13: solicitor, Messrs. Abbott and Co., New-lan, Strand, and Watson, Wisbeach.

CRAYEN, ALBION, Leeds, cloth manufacturer, December 18, and January 23: solicitor, Messrs. Richardson and Gaunt, Leeds.

CROSLAND, SAMUEL, Elland, corn miller, December 18, and January 23: solicitor, Messrs. Westmorland and Taylor, Wakefield.

JACKSON, ROBERT, Nottingham, butcher, December 19, and January 9: solicitor, Mr. Bowley, Nottingham.

KING, WILLIAM WABBY, Liverpool, chemist, [December 15, and January 5: solicitor, Mr. Jones, Liverpool.

LONGBOTTOM, JOSEPH, and FAWCETT, THOMAS, Leeds, cloth merchants, December 19 and January 23: solicitor, Mr. Middleton, Leeds.

MASON, WILLIAM, Halifax, Yorkshire, draper, December 18, and January 23: solicitor, Messrs. Sale and Co., Manchester, and Messrs. Richardson and Gaunt, Leeds.

NEILL, WILLIAM MAXNE, Liverpool, merchant, December 12, and January 30: solicitor, Mr. Murray, London-street, Fenchurch-street.

ORME, MOSES, and LYNARS, WILLIAM HENRY, Liverpool, ale and porter merchants, December 15, and January 5: solicitor, Messrs. Anderson and Collins, Liverpool.

RAWLINS, WILLIAM, Mill-street, Warwickshire, maltster, December 17, and January 6: solicitor, Mr. Heath, Warwick, and Messrs. Motteram and Co., Birmingham.

SHAW, DAVID, and SHAW, JOSHUA, Meeham, Yorkshire, manufacturers, December 19, January 8: solicitor, Mr. Haigh, Huddersfield, and Messrs. Courtenay and Compton, Leeds.

WARING, EDWARD, Liverpool, innkeeper, December 17, January 7: solicitor, Mr. Bremner, Liverpool.

SCOTCH SEQUESTRATIONS.

AIKENHEAD, JOHN, Braefoot, near Bothwell, Lanarkshire, mason, December 8 and 30.

CAMPBELL, WILLIAM, Helensburgh, Dumbartonshire, grocer, December 8 and 30.

DICKIE, JOHN, Glasgow, merchant, December 6 and 26.

DUTCH, WILLIAM, Perth, shipbuilder, December 9 and 30.

GILMOUR, DAVID ORR, Hamilton, Lanarkshire, factor, December 5 and 26.

HUTCHISON, ALEXANDER, Edinburgh, brush manufacturer, December 8 and 29.

JOHNSON, HARRY, and CAMPBELL, ARCHIBALD DOUGLAS, Glasgow, merchant, December 9, January 6.

JOHNSTON, JOHN, Edinburgh, hotel keeper, December 8 and 29.

LEGGET, ROBERT, Water of Leith, near Edinburgh, skinner, December 5 and 26.

ROSE, ALEXANDER, jun., Portmahomack, baker, December 6 and 27.

SCOTT, JAMES, jun., Tiltenturk, Aberdeenshire, farmer, December 18 and 30.

STEVEN, ALEXANDER, Glasgow, commission agent, December 8 and 30.



**DIVIDENDS.**  
John Carter, Liverpool, merchant, second div. of £2d., December 8, and any subsequent Monday, at Mr. Bird's, Liverpool—George Lupton, St. Helen's, tailor, first div. of 3d., December 8, and any subsequent Monday, at Mr. Bird's, Liverpool—William Smith, Warrington, manufacturer, first div. of 4d., December 8, and any subsequent Monday, at Mr. Bird's, Liverpool.

## MARKETS.

## MARK LANE, MONDAY, December 1.

We had a small supply of English Wheat at market this morning, and fine samples of both Red and White sold readily at 1s. per qr. higher than on Monday last. The holders of Foreign were likewise enabled to get rather more money than of late, but there was not much done. Flour fully as dear. Fine Barley barely maintained last week's quotations, but grinding qualities firm. Beans scarce, though without change in price. Of White-hulling Peas few offerings, and prices 1s. per qr. higher. With Oats we continue to be sparingly supplied; the sale to-day was pretty free, but we cannot quote any improvement in price. Linseed Cakes rather dearer. There is very little of anything offering at present.

BRITISH.		FOREIGN.	
Wheat—		Wheat—	
Essex, Suffolk, and		Danish .....	40 to 46
Kent, Red (new) ..	47 to 49	Anhalt and Marks ..	34 to 36
Ditto White .....	40 to 44	Ditto White .....	35 to 40
Lincoln, Norfolk, and		Pomeranian red ..	36 to 38
Yorkshire, Red .....	45 to 47	Polish .....	40 to 46
Northumberland, and		Danish and Fries-	
Scotch, White .....	34 to 35	land .....	30 to 32
Ditto, Red .....	34 to 36	Peterburg, Arch-	
Devon, and Somerset,		angel and Riga ..	30 to 32
Red .....	— to —	Polish Odessa ..	32 to 34
Ditto White .....	— to —	Marianopol & Bar-	
Barley .....	30 to 32	dianski .....	30 to 33
Scotch .....	24 to 26	Tarant .....	31 to 32
Angus .....	24 to 26	Brandenburg French	
Mail, Ordinary .....	45 to 47	Ditto White .....	35 to 40
Pale .....	45 to 47	Salonica .....	30 to 32
Peas, Grey .....	26 to 28	Egyptian .....	24 to 26
Maple .....	26 to 28	Rye .....	24 to 26
White .....	26 to 28	Barley .....	
Boilers .....	26 to 28	Wismar & Rostock ..	22 to 24
Beans, Large .....	26 to 28	Danish .....	24 to 26
Tick .....	26 to 28	Sail .....	24 to 26
Harrow .....	26 to 28	East Friesland .....	19 to 21
Pigeon .....	30 to 32	Egyptian .....	17 to 18
Oats—		Danube .....	17 to 18
Line, & York, feed ..	18 to 21	Peas, White .....	27 to 28
Do, Poland & Pot. ..	19 to 21	Boilers .....	30 to 32
Berwick & Scotch ..	19 to 21	Beans, Horse .....	24 to 26
Scotch feed .....	18 to 20	Pigeon .....	28 to 30
Linseed and black ..	16 to 17	Egyptian .....	22 to 23
Ditto Potato .....	19 to 21	Oats—	
Linseed, sowing .....	50 to 54	Groningen, Danish,	
Rapeseed, Essex, new ..	— to —	Bremen, & Fries-	
£20 to £22 per last		land, feed and blk. ..	16 to 18
Caraway Seed, Essex, new ..	— to —	Do, thick and brew ..	19 to 21
£25 to £30 per cwt.		Riga, Petersburg,	
Rape Cake, £1 10s. to £5 per ton		Archangel, and	
Linseed, £9 10s. to £10 0s.		Swedish .....	19 to 20
per 1,000		Flour—	
Flour, per sk. of 280 lbs.		U.S., per 196 lbs. ..	15 to 21
Ship .....	26 to 28	Hamburg .....	19 to 20
Town .....	35 to 37	Danish and Stettin ..	19 to 20
		French, per 280 lbs. ..	23 to 27
WEEKLY AVERAGE FOR NOV. 22.		AGGREGATE AVERAGE OF THE SIX WEEKS.	
Wheat .....	36s. 9d.	Wheat .....	36s. 5d.
Barley .....	27 10	Barley .....	25 11
Oats .....	18 3	Oats .....	17 7
Rye .....	23 2	Rye .....	24 4
Beans .....	29 8	Beans .....	28 4
Peas .....	28 4	Peas .....	27 10

## BUTCHER'S MEAT, SMITHFIELD, Monday, December 1.

To-day's market was seasonably well supplied with most kinds of Foreign stock; but the receipts of Beasts fresh up from our own grazing districts were on the decrease, though of fair average quality. The attendance of buyers being large the Beef trade ruled somewhat active, at an advance in the prices of Monday last of 2d. per lb., and a good clearance was early effected. The primest spots realised 3s. 10d. per lb. With Sheep we were very moderately supplied, especially from the Midland Counties. For all breeds we had a firm, but not to say brisk inquiry; and, in some instances, the currencies had an upward tendency. For prime small Calves we had a fair inquiry, at late rates; otherwise the Veal trade ruled dull. There was rather more inquiry for Pigs, at full quotations. The Great Christmas Market will be held here on the 10th inst. A very large show of stock is anticipated.

## Prices per stone of 14 lbs. (sinking the offal).

Beef .....	2s. 4d. to 3s. 10d.	Veal .....	2s. 4d. to 3s. 8d.
Mutton .....	2 10 to 4 4	Pork .....	2 6 to 3 10

## HEAD OF CATTLE AT SMITHFIELD.

Beasts.	Sheep.	Calves.	Pigs.
Friday .....	745	2,400	121
Monday .....	4,013	26,630	191

## NEWCASTLE AND LEAMINGHAM MARKETS, Monday, Dec. 1.

## Per 100 lbs. by the carcass.

Inferior Beef 2s. 0d. to 2s. 2d.	Inf. Mutton 3s. 6d. to 3s. 10d.
Middleling do 2 4 to 2 6	Mid. ditto 3 0 to 3 6
Prime large 3 0 to 3 10	Prime ditto 3 8 to 3 10
Prime small 3 0 to 3 2	Veal .....
Large Pork 2 4 to 3 6	Small Pork .....

**PROVISIONS, LONDON, Monday.**—Business in the past week was dull. For Irish Butter there was a slow and limited sale, and prices the turn in favour of buyers. Dutch, at a decline of 2s. to 4s. per cwt., was moderately dealt in. The large arrivals of Bacon produced a depressing effect on the trade, checked the demand early in the week, and lowered prices about 4s. per cwt. Subsequently, confidence rallied, sales to a respectable extent were made, and about 1s. to 2s. per cwt. of the decline in prices was recovered. Hams nearly in retail demand. In Lard rather more doing, and prices slightly cheaper.

**ENGLISH BUTTER MARKET, December 1.**—Our market is extremely dull, at still lower prices, without leading to business. The weekly supply of Dorset Butter now coming to hand being generally of an inferior quality, the price thereof is nominal.

Dorset, fine weekly .....	96s. to 100s. per cwt.
Ditto, middling .....	76s. to 80s. "
Devon .....	88s. to 90s. "
Fresh .....	9s. to 12s. doz. lbs.

**BREAD.**—The prices of wheaten bread in the metropolis are from 6d. to 6½d.; of household ditto, 4½d. to 5½d. per 4½ lbs. loaf.

**HOPS, BOROUGH, Monday, December 1.**—The demand for all Hops of quality continues good, and the recent improvement in value is firmly supported.

Sussex Pockets .....	108s. to 126s.
Weald of Kent .....	130s. to 145s.
Mid and East Kent .....	140s. to 210s.

**POTATOES, SOUTH-WARE, Watlington, December 1.**—During the past week the supply has been extremely limited coastwise, but there has been a better supply by rail. The trade continues much the same. The following are this day's quotations:—

York Regents .....	70s. to 80s. per ton.
Scotch Regents .....	70s. to 75s.
Kent and Essex .....	75s. to 80s.
Do. Shaws .....	80s. to 70s.
Lincolnshire & Wisbeach	60s. to 75s.
French .....	70s.

## SEEDS, LONDON, Monday, December 1.

The demand for Seeds was generally of a retail character, but holdovers were not pressing to sell, and previous quotations were steadily maintained.

## BRITISH SEEDS.

Linseed (per qr.) .....	sowing 60s. to 65s.; crushing 48s. to 52s.
Linseed Cakes (per 1,000 of 31bs. each) .....	£8 10s. to £10 0s.
Cow Grass (nominal) .....	£— to £—
Trefoll (per cwt.) .....	16s. to 21s.
Rapeseed, (per last) .....	new £21 to £23; old £— to £—
Ditto Cake (per ton) .....	£4 0s. to £4 10s.
Mustard (per bushel) white .....	6s. 6d. to 7s.; brown, 8s. to 12s.
Coriander (per cwt.) .....	16s. to 21s.
Canary (per quarter) new .....	38s. 10d. to 40s.; 40s. 10d. to 42s.
Tares, Winter, per bushel .....	4s. 0d. to 4s. 6d.; Spring, nominal
Caraway (per cwt.) .....	new 21s. to 22s. 10d.; 22s. 10d. to 24s.
Turnip, white (per bush.) .....	5s. 6d. to 6s.; do. Swedish, 6s. to 7s.
Cloverseed .....	red, 20s. to 25s.; 25s. to 30s.

## FOREIGN SEEDS, &amp;c.

Clover, red (duty 5s. per cwt.) per cwt. .....	35s. to 45s.
Ditto, white (duty 5s. per cwt.) per cwt. .....	35s. to 45s.
Linseed (per qr.) .....	Baltic 44s. to 47s.; Odessa, 46s. to 50s.
Linseed Cake (per ton) .....	£6 0s. to £7 10s.
Rape Cake (per ton) .....	£4 0s. to £4 10s.
Hempseed, small (per qr.) .....	32s. to 33s.; Do. Dutch, 34s. to 36s.
Tares (per qr.) .....	small 22s. to 25s.; large, 30s. to 33s.

## HAY MARKETS, SATURDAY, NOV. 30.

## At per load of 36 trusses.

	Smithfield.	Cumberland.	Whitechapel.
Meadow Hay ..	35s. to 75s.	35s. to 75s.	55s. to 75s.
Clover Hay ..	65s. to 87s.	65s. to 87s.	65s. to 87s.
Straw .....	27s. to 29s.	21s. to 23s.	21s. to 27s.

**COVENT GARDEN, SATURDAY, November 29.**—The supply of English Pineapples is well kept up; and Grapes, both Foreign and English, are plentiful. Small quantities of Pears are still brought from the Continent. The best English kinds fetch from 2s. to 4s. per dozen, and 8s. to 12s. per half-sieve. They consist of Glout Morocco, Gracioso, Beurré and Diel. Oranges are plentiful. Nuts are nearly the same as last quoted. Carrots, Turnips, Cabbages, &c., are sufficient for the demand. Potatoes are generally good in quality. Mushrooms are dearer. Cut flowers consist of Heaths, Mignonette, Heliotrope, Stephanotis, Bignonias, Chrysanthemums, Camellias, and Roses.

## TALLOW, MONDAY, December 1.

The stock of Tallow having increased to upwards of 70,000 casks, chandlers in general operate with extreme caution. During the past week, the deliveries amounted to 3,021 casks, yet our market to-day is heavy, at a decline of 3d. per cwt. Our St. Petersburg letter states, that the total shipments of Tallow to the 18th ult. were 103,461 casks, against 119,285 ditto at the same period in 1850. Fine ships were loading for London. The last report for the season is expected to be made this week. To-day, new F.Y.C. on the spot is selling at 27s. 0d. to 27s. 6d.; and old, 36s. 0d. to 36s. 6d. per cwt. Town Tallow remains at 36s. 6d. to 37s. 0d. per cwt. net cash; rough fat, 2s. 1d. per 8 lbs.

## PARTICULARS OF TALLOW.

	1847.	1848.	1849.	1850.	1851.
Casks.	14,106	33,390	44,527	58,602	70,568
45s. 0d.	44s. 0d.	38s. 0d.	37s. 0d.	37s. 0d.	37s. 0d.
Price of Y. C.	— to —	45s. 0d.	38s. 6d.	37s. 3d.	to — 0d.
Delivery last week ..	2,817	2,837	2,996	1,914	5,621
Do, from 1st June ..	49,071	52,917	47,247	46,982	51,080
Arrived last week ..	613	3,922	4,202	2,593	2,900
Do, from 1st June ..	55,028	78,074	65,301	79,840	83,164
Price of Town ..	49s. 6d.	47s. 6d.	36s. 0d.	39s. 6d.	39s. 6d.

**WOOL, CITY, Monday.**—The imports into London last week were under 300 bales, including 151 from Odessa, 117 from Egypt, 48 from Belgium, and 29 from Portugal. The prompt upon the Colonial Wool sold at the recent auctions fell due last Friday. Privately there is not much doing, but prices are firm.

## COAL MARKET, Monday, December 1.

A firm market with a general sale.  
North Pease Hardley, —s. 0d.; Hartlepool's 19s. 0d.  
Hartlepool's 19s. 3d.; Heddon's 19s. 0d.; Stewarts', 19s. 3d.  
Tees, —s. 0d.; Haswell's, —s. 0d.; Lambton's, —s. 0d.;  
Bradwell's 19s. 3d.; Kellie's, —s. 0d.; Wylam's 19s. 0d.; Eder, 18s. 9d.; Whitworth's —s. 0d.; Exon, —s. 0d.; Richmond's, —s. 0d.; Adelaide's 19s. 0d.; Heddon's 19s. 0d.; B. Heddon's, —s. 0d.; Durham, —s. 0d.; Houghton Hall, 19s. 0d.; Cassop's, —s. 0d.; Reeper's, —s. 0d.; Brown's Donkey, —s. 0d.; Belmont's, —s. 0d.; Whitwell's, —s. 0d.; Hartley's 16s. 0d.; Caradoc, 19s. 3d.; Acorn Close, 18s. 0d.  
Fresh arrivals, 83; left from last day, 26; total, 109.

## COLONIAL MARKETS—Tuesday Evening.

**SUGAR.**—The quantity offered to-day has not been large, and the market has been very firm. Fine grocery descriptions may be quoted at a shade advance; other sorts, with the exception of brown, which were chiefly bought in, sold at the full prices of Friday. 4,000 bags Bengal offered, 3,000 sold; Benares, 37s. 6d. to 39s.; Coosipore, 37s. 6d. to 38s. 6d.; Mauritius kind, 31s. 6d. to 34s. 770 bbls. of West India sold in the private contract market; Barbadoes, 32s. 6d. to 40s. A limited business has been done in brown Baha. The refined market steady at last week's prices. Grocery lump, fair to fine, 43s. 6d. to 48s.

**COFFEE.**—This article is firm, but there has not been a public sale, neither has there been any business of importance by private contract. Good ordinary native Ceylon quoted 40s. to 41s.; small parcels bought by the trade at 40s. 6d.

**TEA.**—A limited business only done. About 20,000 packages are declared for Thursday.

## ADVERTISEMENTS.

## BIRMINGHAM SCHOLASTIC INSTITUTION FOR SONS OF MINISTERS.

THE ANNIVERSARY of this Society will be held on TUESDAY, DECEMBER 9th, 1851, at Twelve o'clock at Noon, in the Committee-room of the TOWN HALL, BIRMINGHAM.

HENRY WRIGHT, Esq., of Spital, will Preside.

The Revs. J. A. James, Thomas Swan, G. Macdonald, G. New, A. Vaughan, B.A., Dr. Croft, Brewin Grant, B.A., W. Landell, and James T. Taylor, have expressed their intention of being present.

## INDEPENDENT MEETING-HOUSE, BELGRAVE-SQUARE, OVER DARWEN.

**WANTED, as CHAPEL-KEEPER and SEXTON** for the above, a MARKED MAN without Family, to take the entire charge of the Chapel, School-rooms, and Premises. A member of the Church will be preferred. None need apply who cannot furnish high testimonials as to character, and as to active, neat, and obliging habits. For particulars, of Duty and Terms, application must be made, on or before December 10th, 1851, to Mr. James Thorrold, Shorey Bank, Over Darwen, Blackburn.

## NEW COLLEGE, LONDON.

Just published, in post 8vo, price 2s. 6d. cloth.

**THE INTRODUCTORY LECTURES** delivered by the PROFESSORS at the OPENING of the COLLEGE, October, 1851. Together with the INAUGURAL ADDRESS of the Principal, the Rev. JOHN HARRIS, D.D., on "The Inspiration of the Scriptures;" and an Address to the Students, by the Rev. THOMAS BINNEY.  
London: Jackson and Walford, 18, St. Paul's Churchyard.

## THE BEST IS THE CHEAPEST.

The best Congou Tea .....	2s. 9d. per lb.
The best Soucheong Tea .....	4s. 4d. "
The best Gunpowder Tea .....	5s. 3d. "
The best Old Mocha Coffee .....	1s. 4d. "
The best West India Coffee .....	1s. 4d. "
The fine, true, ripe, rich, rare, Sou-	
cheong Tea .....	4s. 0d. "

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A monthly payment of Ten Shillings for twelve-and-a-half years, or Twenty Shillings for seven-and-a-quarter years, will secure, at the expiration of that period, the receipt of £100, with a share in the profits, which, in all probability, will so increase the amount payable, that the investors will receive back their subscriptions, with six per cent. compound interest.

Half Shares may also be taken.

The subscriptions can be withdrawn at any time, with four per cent. compound interest, at a month's notice.

Deposits of £5 and upwards can be made with the society; the Depositors receiving interest half-yearly, at the rate of Four per cent. per annum. Sums not exceeding £50 can be withdrawn at one week's notice; and sums above that amount at one month's notice.

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**MANY Preparations for the Hair** have been introduced to the public, but none have gained such a world-wide celebrity and immense sale as MISS DEAN'S CRINILENE. It is guaranteed to produce Whiskers, Moustachios, Eyebrows, &c., in three or four weeks, with the utmost certainty, and will be found eminently successful in nourishing, curling, and beautifying the hair, and checking greyness in all its stages, strengthening weak hair, preventing its falling off, &c. &c. For the reproduction of hair in baldness, from whatever cause, and at whatever age, it stands unrivalled, never having failed. One trial only is solicited to prove the fact. It is an elegantly-scented preparation, and sufficient for three months' use will be sent, post free, on receipt of twenty-four postage-stamps, by Miss DEAN, 48, Liverpool-street, King's Cross, London.

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The remedy, with full instructions for use, &c., will be sent, post free, to any part of the world, on receipt of 7s. in cash, postage stamps, or Post office order, payable at the General Post Office, Dr. Alfred Barker, M.D., 48, Liverpool-street, King's Cross, London, where he may be consulted daily from 9 till 3 o'clock (Sundays excepted).

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Dr. Barker's remedy permanently restores hearing in infants or adults, whether deficient from cold, Piles, or any accidental causes; and has been successful in thousands of cases, where the most eminent of the profession have failed in giving relief. It removes all those distressing noises in the head and ears arising from nervousness, deafness, or other causes, and, by its occasional use, will preserve the important faculty of hearing to the latest period of life. In every case of deafness, &c. (without an exception), a perfect cure is guaranteed.

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demand for the CHUNK and VESTA STOVES (separately patented) still continuing unabated, and numbers having been sold last season (in all, upwards of 14,000) through the patronage of families who have had experience of their pre-eminently useful qualities, WILLIAM S. BURTON has renewed confidence in recommending them for their cleanliness, economy, and safety. During the last eleven years, they have been found sources of great comfort in the bedroom of the invalid, affording a uniform temperature throughout the day and night, with one supply of fuel, without attention. Particulars sent postage free. Chunk, 30s. to 50s.; Vesta, from 25s.; Stoves for Warehouses, &c., from 10s. each; Joyce's Patent Fuel, 4s. 6d. per reaped Bag.

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Palmer's Patent Candles, all marked "Palmer."  
Single or Double Wicks ..... 6d. and 6½d. per pound.  
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English's Patent Camphine, in sealed cans, 4s. per gallon.  
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6 Dessert Spoons ..... 10s. 0d.		6 Dessert Spoons or Forks 20s.	
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Elegant Four-glass Cruets, 18s. Six-glass ditto, 25s. Table  
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When received into the stomach it is digested like the food, and enters into the circulation precisely as the nutriment food of our aliment does.

### ITS FIRST REMEDIAL ACTION IS UPON THE BLOOD.

and through that upon every other part where it is needed. It is in this way that this medicine supplies the blood with constituents which it needs, and removes that which it does not need. In this way it purifies the blood of excess of bile, acids, and alkalies, of pus, of all foreign and morbid matter, and brings it into a healthy condition. In this way it quickens or moderates the circulation, producing coolness, warmth, or perspiration. In this way it is that this medicine is conveyed to the liver, where it allays inflammation, or relieves congestions, removes obstructions, cleanses and heals abscesses, dissolves gummy or thickened bile, and excites healthy secretions in this organ. In this way also is this medicine conducted to the lungs, where it assuages inflammation, allays irritation, relieves cough, promotes expectoration, dissolves tubercles, and heals ulcerations. In like manner it acts on the stomach to neutralise acidity, removes flatulence, debility, heartburn, nausea, restores tone, appetite, &c. In the same way this good medicine acts upon the kidneys, on the bowels, on the uterus, the ovaria, and all internal organs, and not less effectually on the glandular and lymphatic system, on the joints, bones, and the skin.

It is by cleansing, enriching, and purifying the Blood, that old Dr. Townsend's SARSAPARILLA effects so many and wonderful cures. Physiological science has demonstrated the truth of what is asserted in Holy Writ, that "the Blood is the Life." Upon this fluid all the tissues of the body depend for their maintenance and repletion. It carries to and maintains vitality in every part by its circulation and omnipresence. It replenishes the wastes of the system, elaborates the food, decomposes the air, and imbues vitality from it; regulates the corporeal temperature, and gives to every solid and fluid its appropriate substance or secretion—earthy and mineral substance, gelatine, marrow and membrane to the bones—fibrine to the muscles, tendons and ligaments—nervous matter to the brain and nerves—cells to the lungs—lining to all the cavities; parenchymatous and investing substances to the viscera; coats, coverings, &c., to all the vessels; hair to the head—nails to the fingers and toes; urine to the kidneys; bile to the liver—gastric juice to the stomach—sinovial fluid to the joints—tears to the eyes; saliva to the mouth; moisture to the skin, and every necessary fluid to lubricate the entire frame-work of the system, to preserve it from friction and inflammation.

Now, if by any means this important fluid becomes corrupt or diseased, and the secreting organs fail to relieve it of the morbid matter, the whole system feels the shock, and must, sooner or later, sink under it, unless relieved by the proper remedy. When this virulent matter is thrown to the skin, it shows its disorganizing and violent influence in a multitude of cutaneous diseases, as salt rheum, scald head, erysipelas, white swellings, scarlet fever, measles, small pox, chicken or knee pox, superficial ulcers, boils, carbuncles, pruritus or itch, eruptions, blotches, excoriations, and itching, burning sores over the face, forehead, and breast. When thrown upon the cords and joints, rheumatism in all its forms are induced, when upon the kidneys, it produces pain, heat, calculi, diabetes, or strangury, excess or deficiency of urine, with inflammation and other sad disorders of the bladder.

When carried by the circulation to the bones, the morbid matter destroys the animal and earthy substances of these tissues, producing necrosis, i.e., decay or ulceration of the bones. When conveyed to the Liver, all forms of hepatic or bilious diseases are the unavoidable product. When to the Lungs, it produces pneumonia, catarrh, asthma, tubercles, cough, expectoration, and final consumption. When to the stomach, the effects are inflammation, indigestion, sick headache, vomiting, loss of tone and appetite, and a fainting, sinking sensation, bringing troubles and disorders of the whole system. When it seizes upon the Brain, spinal marrow, or nervous system, it brings on its dolorous, or neuralgia, chorea, or St. Vitus's dance, hysteria, palsy, epilepsy, insanity, idiocy, and many other distressing ailments both of body and mind. When to the Eyes, ophthalmia; to the Ears, otorrhoea; to the Throat, bronchitis, croup, &c. Thus, all the maladies known to the human system are induced by a corrupt state of the blood.

If there is arrest of action in any of the viscera, immediately they begin to decay; if any fluid ceases to circulate, or to be changed for fresh, it becomes a mass of corruption, and a malignant enemy to the living fluids and solids. If the blood stagnates, it spoils; if the bile does not pass off and give place to fresh, it rots; if the urine is retained, it ruins body and blood. The whole system, every secretion, every function, every fluid, depends for their health upon action, circulation, change, giving and receiving, and the moment these cease, disease, decay, and death begin.

In thus tracing the causes and manifestations of disease, we see how wonderful and mysterious are the ways of Providence in adapting the relations of cause and effect, of action and reaction, of life and death.

All nature abounds with the truth that every active substance has its opposite or corrective. All poisons have their antidotes, and all diseases have their remedies, did we but know them.

Upon this principle was Dr. Townsend guided in the discovery of his medicine.

Prepared expressly by the old Doctor to act upon the blood, it is calculated to cure a great variety of diseases. Nothing could be better for all diseases of children, as measles, croup, whooping-cough, small, chicken, or knee-pox; mumps, quincy, worms, scarlet fever, colds, costiveness, and fevers of all kinds, and being pleasant to the taste, there can be no difficulty in getting them to take it. It is the very

### BEST SPRING MEDICINE

To cleanse the blood, liver, stomach, kidneys, and skin.

In FEMALE and NERVOUS DISEASES, this great remedy does marvels. Gives strength to weak organs, weak nerves, weak stomach, and debilitated muscles and joints, and enriches the blood, and all the fluids of the body.

In coughs, colds, bronchitis, weak or tight chests, palpitation of the heart, and lung consumptions, the Old Doctor's SARSAPARILLA is without a rival. It has done, and will do, what no other remedy can.

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CAUTION.—Old Dr. Jacob Townsend is now over 70 years of age, and has long been known as the Author and Discoverer of the "GENUINE ORIGINAL TOWNSEND SARSAPARILLA."

To guard against deception in the purchase of this article, the Portrait, Family Coat of Arms (the emblem of the Lion and the Eagle), and the Signature of the Proprietors, will be found on every Label; without these none is genuine.

PRICE.—PINTS, 4s. QUARTS, 7s. 6d.



## NEW WEEKLY PERIODICAL.

On the 1st of JANUARY, 1852, will be issued, Price ONE PENNY, Number I. of

## THE LEISURE HOUR;

A FAMILY JOURNAL OF INSTRUCTION AND ENTERTAINMENT.

ILLUSTRATED WITH ENGRAVINGS BY EMINENT ARTISTS.

**THE** rapid growth of periodical literature is one of the characteristic features of the present day. The weekly journal is adapted to answer ends which are not attained by books. Materials elsewhere provided are, by this agency, presented in such quantities, and with such a regard to adaptation and variety, that the short and broken intervals of daily toil may be turned to profit; and the humblest artisan, though denied access to larger stores of knowledge, may treasure up during his leisure hours abundant facilities of usefulness and pleasure.

It is impossible for the Christian Church to be faithful to its duties, and yet leave this powerful agency unemployed. The various sections of the religious world have been actively engaged in the cultivation of a periodical literature suited to their own wants, and efforts have from time to time been made, not unsuccessfully, to pain the eye of the masses. Yet still, in surveying the prodigious volume of thought which hastens weekly to meet the intellectual wants of the people, it is startling to

observe how small a portion of it has been consecrated by religion to her own uses. It would not be easy to analyze the enormous mass. Of much the larger part we need not speak. Silence is fittest for it.

The Religious Tract Society having had its attention called to the subject by many of its supporters, has determined, as far as practicable, to supply this deficiency. The projected serial is intended to meet the requirements of all classes. Its aim will be to make every vacant moment the means of enriching the memory with instructive and pleasant thoughts. In this respect, it will be adapted to meet a common and growing want. The recent efforts in our cities and large towns to abridge the hours of business, by means of the Early Closing Movement—the tendency of the Legislature in the same direction, as evinced by its Act for shortening the period of factory labour—these, and many other equally significant social phenomena, seem to indicate, as one of the recognised principles of the day, that

## EVERY PERSON SHOULD HAVE A LEISURE HOUR.

To assist in garnering this fragment of precious time, and to supply the friends of a copious fund of entertaining information, will be the design of the proposed journal. Avoiding the pernicious principle of creating a distinct literature for each of the different sections of society, there will be no ostentatious parade of condescension in the choice of topics, or the mode of treating them; but animated by feelings of pure catholicity, "THE LEISURE HOUR" will seek to utter sentiments which shall meet an equally quick response in the parlour and the workshop, the hall and the cottage. While the work will be imbued with a religious spirit, it will comprise papers on every subject which can elevate, gratify, or instruct. Articles on the more prominent topics of the day will be mingled with interesting narratives, instructive sketches from history, visits to places of celebrity in distant parts of the world, popular

dissertations on scientific questions, and the choicest effusions of poetry—the whole forming a miscellany aiming to be highly attractive in itself, and one which the Christian parent and employer may safely place in the hands of those who are under his influence.

In carrying out this object, no expense will be spared. The services of able contributors have been secured, and everything will be done to render "THE LEISURE HOUR" fully commensurate with the wants of the times. The Committee are aware that in fixing so low a price, nothing short of a very extensive sale will avert pecuniary loss. For this they trust to the intrinsic merit of the publication, and to the warm co-operation of their friends and supporters; while they would earnestly supplicate upon the whole undertaking the effectual blessing of Almighty God.

The Publication will consist of Sixteen large pages, printed with new and clear type, on good paper, and illustrated with Engravings.

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Plain Quality, in Quarter-pound packets, 3d. each; "Exhibition Quality," in Crystallized Cakes, 1 1/2d. each; "Exhibition Quality," in Packets, 6d. each; "Exhibition Quality," in Pots, 1s. 3d. each.

The extraordinary popularity of the "Exhibition Chocolates" is the best guarantee of its unrivalled quality. For more than four months it has been practically tested at the GREAT EXHIBITION, where its consumption exceeded that of Tea or Coffee, and on the number of cups sold, the Refreshment Contractors realized a profit of more than £1,000.

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Current,	Orange,	Pine-apple,	Almond,	Raspberry Vinegar
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Punch and Noyaux are the only Syrups containing alcoholic properties. The much-esteemed Bavaoise beverage is obtained by mixing the Almond Syrup with hot milk.

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**THIS** elegant White, the favourite pigment of the ancients, has been used by Artists through successive generations, and is still known to the members of the Royal Academy under the old name of Permanent White. Modern decorators could rarely afford this expensive article, even for the delicate tracery of their most costly works.

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In justice to the Proprietors, these should not be confounded with the original, even though sold under the pretence that it is all the same.

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**PATENT WHITE ZINC PAINT.**—This elegant Paint is coming into very general use, and certainly its properties are such as to recommend it, both from its purity as well as economy. For a long period it was restricted entirely to artists; but Hubbuck's patent has reduced the expense so much as to render it available to general purposes. The usual complaints against new paints are entirely removed, and a newly-painted apartment may be immediately occupied without the slightest odour so deadly to invalids and infants. *Britannia*, Nov. 16, 1850.

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An Established Magazine, published upon the First and Fifteenth of Every Month, price Two-pence. Thirty-two pages, beautifully printed, and neatly covered.

The following is a type of THE OPINION formed of THE FAMILY FRIEND, and expressed by upwards of THREE HUNDRED NEWSPAPERS:—

"We know of no Miscellany more deserving of wide-spread circulation than the *Family Friend*. It is 'emphatically the Magazine for a Family.' Its pages present something for all; there is no member of the domestic circle forgotten, and no class of society overlooked. It is a *Grandmother's Magazine*, a *Wife's Magazine*, a *Servant's Magazine*, and a *Working Man's Friend*. It is a *Mother's Magazine*, a *Youth's Magazine*, and a *Child's Companion*. It is, as its title directly declares, a 'Magazine of Domestic Economy, Entertainment, Instruction, and Practical Science.' We have received it into our home circle with great pleasure, for it is not only a Family Visitor, but really a *Family Friend*."

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Carriage Bag .....	No. 7	Knitted Mitten .....	
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Braid Patterns .....		D'Oyley No. IV. ....	
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Bread Cloth .....	No. 14	Musnud for a Sofa ..	No. 44
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Flower Vase Mat .....	No. 22	Netted Mitten .....	
Point Lace Collar in		A Cover for a Foot-	No. 49
Crochet .....		stool or Sofa Pillow	
Palm Leaf Edging .....	No. 24	A Blind Tassel Cover	
Fish .....		"Fish" .....	

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**THE FAMILY TUTOR**, as its name implies, is a Work of a highly instructive character, and realises, as far as can be accomplished in print, the advantages of a PRIVATE TUTOR to every reader—a Tutor whose teachings are lively, kind, and comprehensible, making the acquirement of knowledge a PLEASURE, not a TASK.

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ORIGINAL  
DEFECTIVE



# THE MONTHLY CHRISTIAN SPECTATOR.

THE announcement by the Proprietor of the above Journal of his inability to make further pecuniary sacrifices to establish it on a permanent basis, has elicited a prompt expression of anxiety on the part of some of its readers to prevent an abandonment of the work.

They feel that the CHRISTIAN SPECTATOR has filled a void in the periodical literature of Dissent, the recurrence of which would occasion them the deepest regret. Carefully adhering to a programme which raised high expectations, it has disappointed few, has afforded gratification to many, and has made enemies of none. Evangelical in sentiment, it has been free from theological narrowness. Its Dissent has been undenominational, and its enunciation of Dissenting principles neither bitter nor boisterous. In the treatment of great public questions it has been outspoken and independent, and, while low in price, it has maintained a high average of literary merit.

Bearing in mind the difficulties always to be overcome in the establishment of a periodical, and, especially, that the new magazine has relied for support on intrinsic excellence, and not on the peculiar aids at the service of denominational journals, its success as a commercial undertaking has been far from discouraging, and justifies the belief that its continuance is as practicable as it is desirable.

With these convictions, and unwilling that so hopeful an experiment should be prematurely abandoned, a few of the readers of the SPECTATOR, resident in the Metropolis, have guaranteed the Proprietor against additional loss, and have formed a Committee to take steps for greatly increasing its circulation. To the readers of the magazine primarily, and to intelligent and earnest Christians generally, that Committee now make their appeal. They wish those who attach importance to the continued existence of such an organ, and who would seriously miss its monthly visits, to understand that its ultimate fate rests mainly with them, and that a vigorous effort to increase the number of subscribers (at present nearly two thousand) at the commencement of the new year, will remove all doubts as to its stability. To others, who have not yet acquainted themselves with its character, they respectfully commend it, with the confident anticipation that it will be deemed deserving of the support solicited. The services of the present staff of contributors will be retained, and the help of others, equally competent, secured; and while the same editorial care which has hitherto marked the entire contents will still be exercised, such improvements and alterations will be introduced as have been suggested by twelve months' experience.

Communications (addressed to the Secretary) are invited from those who are desirous of furthering the object in view, who, on application, will be supplied with copies of the Prospectus, and, if required, specimen numbers.

On behalf of the Committee,

WILLIAM EDWARDS, Treasurer.

JOHN TEMPLETON,

HONORARY SECRETARY.

24, Basing Lane, London.

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## ORIGINAL PROSPECTUS.

The announcement of a New Monthly Religious Periodical will be deemed by the public to require a few words in explanation of the object proposed to be accomplished by it. There are already in the field several Religious Magazines—why add another to their number?

The proper answer to such an inquiry will, it is thought, be best furnished by describing the sphere which the "MONTHLY CHRISTIAN SPECTATOR" is intended to fill, and the distinctive character which it will aspire to exhibit and sustain. For a long time past, the want has been felt, especially by the more advanced section of the Nonconformist body, of a magazine, which, firmly based upon those essential religious truths which are designated Evangelical, should combine with a liberal discussion of them, higher literary merits than have usually been thought requisite to satisfy the taste of the public. An organ for the free and able exposition of Christianity, of its essential spirit, of its characteristic principles, of the modes in which it legitimately works, and of its diversified action upon individual mind, and upon society—altogether unfettered by sectarian or party restrictions—divested, as much as possible, of whatever is technical in form, or dogmatic in temper—and offering for the instruction of the intelligent and reflecting, the carefully expressed thoughts of able contributors upon those religious topics which may have engaged most attention, and excited most interest between the intervals of its publication—is unquestionably much needed, as it is, to all appearance, greatly desired by the religious world in the present day. Such an organ it would perhaps be premature to promise that the "MONTHLY CHRISTIAN SPECTATOR" will be; but neither expense nor labour will be spared to make it such.

To the movement now in active progress for effecting an entire separation of the Church from the State, the "MONTHLY CHRISTIAN SPECTATOR" will render its hearty aid, by steadily

discussing, elucidating, and commending the leading principles of Nonconformity—by enforcing the duties which arise out of the recognition of those principles—and by recording such information on what is being done to diffuse the knowledge of them as may be judged most interesting to those of its readers who desire the speedy emancipation of Christianity from the corrupting and controlling influences of the civil magistrate. Such Political subjects as it may discuss, and such Social and Economical questions as it may be deemed expedient to treat of in its pages, it will discuss freely, but without bitterness, on religious grounds, and with a religious spirit.

A List of Ministerial Removals, Settlements, Calls, &c., will be given in each number; together with such Ecclesiastical and Religious Intelligence as may be considered to possess a general interest to the Christian world.

To vary and enliven the contents of the "MONTHLY CHRISTIAN SPECTATOR," and thus adapt it to the requirements of the intelligent family circle, it will contain Correspondence from abroad relating to the spread of religion, and giving authentic information on Ecclesiastical and Social topics—interesting Biographies—Sketches of Character—Researches of Travellers—Moral Lessons—and reviews of the current Literature of the day.

For purposes of information, and convenience of reference, the "MONTHLY CHRISTIAN SPECTATOR" will also contain a list of all the most important works in Religious and Ecclesiastical Literature published in each month, with the number of volumes and price of each work attached.

A distinct department will be devoted to Youth; and all the details of the Magazine will be carefully adjusted with a view to meet the wants and the taste of Christian households.

## LIST OF ARTICLES.

The following is an alphabetical list of the Articles that have appeared during the last year:—

Abstract Principles.  
Bards of the Bible.  
Ballot, The.  
Business and Religion.  
Christian Evangelization.  
Christianity in Ceylon.  
Christ and the Essenes.  
Connexion, The, of Church and State practically considered.  
De Wette, Life and Writings of.  
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